

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

*20 October, 1906*

## **The American Board's Greatest Meeting**

*A Picture of the Stirring Scenes*

## **The Iowa Idea at Bay**

*Rev. George L. Cady*

## **The Religious Outlook in Russia**

*Edward A. Steiner*



OCT 19 1906

## American Missionary Association Program

### SIXTIETH ANNUAL MEETING

OF THE

## American Missionary Association

Oberlin, Ohio, October 23, 24, 25, 1906

TO BE HELD IN

First and Second Congregational Churches, Warner Hall  
(Wednesday Evening)

A Composition for the organ by Prof. George W. Andrews, Mus. Doc., dedicated to the American Missionary Association, will be rendered during the sessions of this meeting.

Industrial and Educational Exhibit in the Chapel of Second Church, in care of Principal T. S. Inborden, North Carolina, Rev. W. E. Wheeler, Tennessee.

Jubilee Quartet from Fisk University, Nashville, Tenn.

PROF. J. W. WORK, JR.  
MR. J. A. MYERS

MR. H. N. RYDER  
MR. A. G. KING

#### FIRST CONGREGATIONAL CHURCH

Tuesday Afternoon, Oct. 23, 2:30 o'clock

1. Organization.
2. Addresses of Welcome;  
For College, Pres. H. C. King, D. D., Ohio.  
For Churches, Rev. H. M. Tenney, D. D., O.  
For State, Rev. C. W. Hiatt, D. D., Ohio.
3. President's Response.
4. Treasurer's Report,  
H. W. Hubbard, Treasurer, N. Y.
5. Executive Committee's Report, read by  
Charles A. Hull, Esq., Chairman, N. Y.
6. General Business.
7. Concert of Prayer, led by Rev. A. F. Beard,  
New York.

Tuesday Evening, Oct. 23, 7:30 o'clock

1. Sermon, Rev. G. G. Atkins, D. D., Mich.
2. Communion Service, administered by Rev.  
John G. Fraser, D. D., O., Rev. George W.  
Moore, Tennessee.

#### SECOND CONGREGATIONAL CHURCH

Wednesday Morning, Oct. 24, 8:30 o'clock

Devotional Meeting, led by Prof. E. I. Bosworth,  
D. D., Ohio. Subject, Thy Kingdom Come.

1. A Plea for the American Highlanders,  
Rev. W. E. Wheeler, Tennessee.
2. What the Negro Has Done for Himself,  
Rev. L. B. Moore, Ph. D., D. C.
3. What the Negro Has Done with Himself,  
Pres. R. R. Wright, Georgia.
4. The Tests of Manhood,  
Sec. G. H. Guttererson, Mass.

#### FIRST CONGREGATIONAL CHURCH

Wednesday Afternoon, Oct. 24, 2 o'clock

1. Financial Report and Address.
2. What the A. M. A. Work Means to the Progress of the Nation, Rev. John Faville, D. D., Illinois.
3. What the A. M. A. Work Means in the Progress of the Kingdom of God, Rev. O. S. Davis, D. D., Connecticut.
4. Business Session, beginning at 3:30 o'clock.

#### WARNER HALL

Wednesday Evening, Oct. 24, 7:30 o'clock

1. Musical Program by Conservatory, including Organ Composition dedicated to the A. M. A., by Prof. George W. Andrews, Mus. Doc., Ohio.

General Committee, Pres. H. C. King, D. D., Chairman. Entertainment Committee, Committees Mr. L. D. Harkness, Chairman. Transportation Committee, Sec. George M. Jones, Chairman. Finance Committee, Mr. H. B. Thurston, Chairman. Committee on Arrangements, Dr. H. G. Husted, Chairman. Reception Committee, Prof. F. F. Jewett. The Chairman of any of these committees may be addressed Oberlin, O.

Reduced rates on railroads on the certificate plan will be provided. Every one purchasing a ticket and paying full fare should ask from the agent from whom the ticket is purchased for the certificate which will entitle him to the reduction on the return ticket.

As a large attendance is expected, the Entertainment Committee urge all those who are to attend to send in their names immediately. While everything possible will be done to take care of all delegates who apply for entertainment, the committee cannot promise to provide for those whose applications are not received by Oct. 18.

2. The Old Songs and the New from the Southland, Prof. J. W. Work, Jr., Tenn.
3. The Religious Value of Emotional Sensibility in the Advancement of the African Race, Rev. A. J. Lyman, D. D., N. Y.

#### SECOND CONGREGATIONAL CHURCH

Thursday Morning, Oct. 25, 8:30 o'clock

Devotional Meeting, led by Pres. H. C. King, D. D., Ohio. Subject, Thy Will Be Done.

Morning Subject, Sixty Years and Beyond.

1. Secretarial Paper,  
Sec. James W. Cooper, New York.
2. The A. M. A. and the Problems of the Reservation, Rev. J. Spencer Voorhees, Mass.
3. The A. M. A. and the Problems of Emancipation, Rev. Washington Gladde, D. D., O.
4. The A. M. A. and the Problems of Expansion,  
Rev. Frank Newhall White, D. D., Ill.
5. Open Parliament.

#### FIRST CONGREGATIONAL CHURCH

Thursday Afternoon, Oct. 25, 2 to 4 o'clock

1. Woman's Meeting.  
Scripture, Mrs. George B. Brown, Sec. and Treas. Ohio Woman's Union.  
Prayer, Mrs. C. H. Small, Pres. Ohio Woman's Union.  
Annual Report Bureau Woman's Work,  
Miss D. E. Emerson, secretary, N. Y.  
Thirty Years with the Indians,  
Miss Mary C. Collins, S. D.  
Woman's Work in Porto Rico, Miss Jennie L. Blowers, Porto Rico.  
In the Southern Mountains,  
Miss Martha Waterman, Tennessee.  
Work with the Negroes, Old Days and New,  
Miss Emily Nichols, Louisiana.  
Our Emancipation,  
Mrs. Joseph E. Smith, Tennessee.  
State Unions as Helpers, Mrs. R. F. Firman,  
Pres. Fed. Woman's Unions, Illinois.
2. The Orientals and the Islanders in America,  
Theodore Richards, Esq., Hawaii.  
Rev. W. C. Pond, D. D., Cal.
3. Home the Essential Element of a Nation's Strength. Mrs. Ida V. Woodbury, Mass.

Thursday Evening, Oct. 25, 7:30 o'clock

1. Address, Hon. T. E. Burton, LL. D., D. C.
2. Address, Rev. Dan F. Bradley, D. D., Ohio.
3. Address, Pres. Wm. F. Slocum, LL. D., Col.

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The price of the volume will not exceed \$1.00 to those who subscribe under the above condition. It will probably contain 375 pages, with index and illustrations, handsomely bound. Word will be sent to subscribers when the book is ready, calling for the necessary remittance to cover the number ordered. Pastors, laymen, leaders among the women, and other lovers of good missionary literature are asked to order at once. Pastors are asked to announce this to their congregations, requesting persons desiring to subscribe to hand in names and addresses to be forwarded by the pastor.

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# THE CONGREGATIONALIST

Saturday  
20 October 1906

and Christian World

Volume XCI  
Number 42

## Event and Comment

THE HAYSTACK CENTENNIAL will fail of one great object if it does not speedily increase the number of volun-

Recruits for Mis-  
sionary Service

teers from our New England colleges for both foreign and home missionary work. As a speaker remarked, the crown in this particular is being taken from New England and passed to the colleges of the Interior and West. Even Williams, the fountain head of the missionary movement, has not sent any new missionaries to the foreign field since 1890, and the decrease in the number of candidates for the missionary service in other institutions, while not so marked, is evident. Meanwhile there is a different situation elsewhere, otherwise Mr. Mott would not have been able to report at Williamstown that more volunteers have offered their services since the Nashville Student Volunteer Convention in March than came to the front in the twenty-five years subsequent to the Haystack prayer meeting. It is for Amherst, Bowdoin, Dartmouth, Williams, Middlebury, Yale, Mt. Holyoke, Smith and Wellesley, the institutions which in the century just closed gave liberally of their sons and daughters, now to sound again the call for Christian service in this specific field. We believe that the scores of students from these and other institutions who gathered at Williamstown must have gone home—some of them at least—deeply impressed and ready to face frankly the problem of personal duty.

GIPSY SMITH is said to be somewhat disturbed because his audiences thus far on this side of the Atlantic represent so exclusively the church-going element. He is eager to get at the men and women not in the habit of frequenting the sanctuary; but regular church-going folk, including, no doubt, a large number of those people who seem to have little to do but attend religious meetings, have so pre-empted the seats that the man unfamiliar with the ways of Zion might properly think himself crowded out even if he came to the church doors. However, as Mr. Smith's work is in its initial stages it is still possible to remedy a situation which troubles him. Will not Christians in the cities which he is soon to visit take pains to invite friends not in the habit of attending such meetings, and make the invitation personal and urgent enough to bring them there? We can think of no single act that will better promote the success of the evangelistic movement than this. Stay away, Christian friends, and send substitutes. It may be a means of grace to lose an attractive, popular meeting, provided

some one whose heart has been closed to the gospel message is there in your place. Already the campaign in Boston to reach outsiders is taking form. Dr. McElveen has distributed 20,000 cards in factories and shops, inviting those who frequent them to come to the Smith meetings.

IT HAS SEEMED ODD to some that the evangelist whose invitation to visit this country came originally from an important committee of our Congregational National Council, has thus far spoken almost entirely under Methodist and Presbyterian auspices. We do not begrudge our brethren the privilege of utilizing him in their campaigns, and as in the case of Dr. Dawson we presume the work in different cities will soon take on an interdenominational character. Such is the scope of the campaign in Boston which begins Oct. 29. He has thus far been working chiefly on the West Side in New York City, but will spend a week at Manhattan Congregational Church before he comes to Boston. The dates of his appointments for the Boston meetings are Oct. 29—Nov. 30; Portland, Me., Dec. 1—20; Manchester, N. H., Dec. 21—29; Scranton, Pa., Dec. 30, and the months of January and February under the direction of a committee, of which Rev. Clarence A. Vincent of Galesburg, Ill., is chairman. On Feb. 25 Mr. Smith sails for England.

SECRETARY OF WAR TAFT and Assistant Secretary of State Bacon left Havana on the 13th, having transferred authority to Governor Magoon, lately of Panama. Secretary Taft ere he left was waited upon by a representative group of Cubans and praised in highest terms for his tact, fairness and discretion in handling a situation which once seemed incapable of solution or betterment. He sailed away on a ship that saluted the Cuban State, whose band played the Cuban national hymn, and whose main truck floated the Cuban flag. In every way President Roosevelt, Mr. Taft and our officials have endeavored to make it clear that we are on the island to conserve Cuban sovereignty, to aid the republic to get on its feet once more. If we fail it will be because of Cubans' inability to rise to their civic and patriotic opportunity. Disarmament of the rebel forces has proceeded with little friction, and the outlook for conciliation is fairly bright. Governor Magoon will have the task of making arrangements for a fair election to determine who the next Cuban president shall be, and of seeing that the new Administration starts fairly and

stably. Then if there should be another failure and return of such conditions as came to be under Palma, we will return to hold and control until through education and training in self-government the experiment of self-rule may be tried once more.

THE AMERICAN BOARD in response to reiterated calls from its Chinese missions has decided to send a deputation to that empire during the coming year. The deputation will consist of Prof. Edward C. Moore, D. D., of Harvard University, now chairman of the Prudential Committee, Dr. James L. Barton, foreign secretary of the Board, and Dr. Lucien C. Warner of New York. It is hoped that another member of the Prudential Committee and also a pastor from the West will be added to their number. Secretary Barton will probably leave in December in order to spend a few weeks in Japan before he is joined by the other members of the deputation. The deputation will be so occupied with the work before it that it will not return until the early autumn of next year. It is eight years since the last deputation from the Board went to China, and the vast changes which have taken place since that time make another inspection of the missions highly desirable. And won't the brethren on the field rejoice?

THE SUIT now being tried at Findlay, O., against the Standard Oil Company and its subsidiary companies is a grapple with that octopus in which the nation is intensely interested. Evidence given in former trials revealing evasion or defiance of law up to date has been admitted, but the court's ruling that the state must furnish proof that the monopoly authorized its agents to give rebates, it is feared will stop the prosecution until such evidence can be had. The most significant revelation of the trial thus far has been the disclosure that as far back as 1903 at least one of the subsidiary companies transferred title to its property in this country to an obscure holding company with headquarters in London. If, as is reported, this proves to have been a general policy of this trust, advised by its astute lawyers and carried out on a large scale, and if it should prove to be even a temporary obstacle to the rendering of justice, the managers of the monopoly may find that their astuteness will have a boomerang effect. No trickery or legal device can thwart the people's determination now, and between President Roosevelt and a Congress which has this jugglery in mind, the Standard

Oil and other corporations resorting to the same methods will find new laws "with teeth in them" confronting them, to use Senator Bailey's reported expression. Those whom the gods would destroy they first make selfish, then cynical, then tricky—and then the mad stage follows, with insanity on one side and righteous wrath on the other. It would not be surprising if the President in gaining his and the public's ends should have to right about-face and decide to prosecute individuals rather than corporations.

**THE EPISCOPAL** diocese of eastern Massachusetts and the State Association of Congregational Churches two years ago each appointed a committee to consider plans by which Christian churches of different denominations could co-operate with one another in doing the work which they all aim to do in their communities. These committees conferred together and agreed on substantially the recommendations which were adopted last year by both the bodies which appointed them. The question is asked of us, What good has come of the movement? That depends now on the local churches and their pastors. The Massachusetts Federation of churches brought these recommendations to the attention of pastors in every town and city of the commonwealth, and stands ready to aid any community in putting them in operation. The Rhode Island Federation has recently done the same thing. The five methods of local co-operation are described in a circular letter. They have been tried successfully in several communities. This is the season of the year for all the churches in a town to study together through a joint committee the religious condition of the town, and then to apply in united efforts such of the methods recommended as seem feasible to cultivate the religious spirit of the community. The employment of a representative of them all to bring new comers into acquaintance with the churches, the maintenance of public services at some central hall for those not connected with any of the churches, the establishment of courses of lectures on the Bible and practical Christian living are some of the things which ought to be done this coming winter in hundreds of communities. In some cases they can be done in connection with the Y. M. C. A. or some other existing organization. In others the churches in union will need to do the work through their own organization. In every community the churches are called as one body to make their united influence felt for spiritual uplifting and moral cleansing. Begin now.

**AGAINST OFFICIAL DESIRE** and advice the rank and file of the members of the American Unitarian Association voted at the last annual meeting to raise \$150,000 for the purposes of the American Unitarian Association. This involves doubling the gift of every church which now contributes to the national work, for, as President Eliot points out, nearly every church of the Unitarian order now "is a reasonable regular contributor to the missionary cause," and hence the additional sum cannot be gained

by teaching delinquent churches to give something, but by teaching all of them to give more. The admirable success the Association had in raising funds for relief of the Unitarian churches in and around San Francisco following the earthquake, shows that there is a reserve fund of wealth to be tapped if only the need seems great enough.

**A CHINESE BOY** landed in California twenty-four years ago, who describes himself as then a raw heathen come to this country to make money, as other Chinamen come. He was brought under Christian influences, and the desire was kindled which grew till it became a passion, to get the best that America could give and take it back to his own people. Working his own way he studied five years at Pomona College, then three years in the University of California from which he graduated in 1905. He spent last year in post-graduate study at Columbia University and last month sailed from San Francisco to take a teacher's position in a school of the Chinese Government at Canton. In a farewell address at the First Congregational Church in Oakland, Mr. Fong Sec said that he could never adequately express his gratitude for what Christianity had wrought in him. He goes back to his native land at a time when the educational routine of many centuries has been swept aside and a new system introduced which seems destined to revolutionize the civilization of that great empire within the next thirty years. A score of young men like Fong Sec would be a mighty missionary force in China now, when such great changes are taking place in it that Dr. Arthur Smith says it is not to be a new empire in the future; it is already a new empire. The American Missionary Association in the history of its work for Chinese on the Pacific coast has more than one chapter like this of Fong Sec. This is not to be forgotten at its anniversary in Oberlin week after next.

**GIFTS** from the Pacific coast district and Hawaii to the American Board last year were \$42,690, a gain of \$10,786, or thirty-seven per cent. over the previous year. Nearly four-fifths of this gain was in Southern California, which increased its contributions from \$6,580 to \$14,725 and also sends one of its leaders, President Gates of Pomona, Cal., across the continent to preach the annual sermon at Williams-town this week. The reports of returns for the year seem to justify the experiment of holding the annual meeting of the Board on the Pacific coast last year, at Seattle. Washington increased its gifts from \$3,907 in 1905 to \$9,090. These figures, we may well believe, in view of the abounding prosperity of the West, are an earnest of larger things in the future. Nor does this increased interest in foreign missions, which in the swift developments of international commerce are coming to make China and Japan seem almost like a home field to our Pacific churches, mean any neglect of the pressing necessity of home missions. At a recent meeting in Oakland, Rev. C. R. Brown said that some churches had given

to the foreign work what they usually gave as their home missionary offering. Secretary Tenney of the American Board said that if they knew of such gifts the money would be turned into the home treasury, and both he and Dr. Brown made earnest appeals for a rally in support of home missions.

**THE MOVEMENT** for organizations of men in local churches gathers strength throughout the country and in this region finds its largest outstanding exponent in the federation, which, as elsewhere reported, held the best meeting in its history at Adams last week. No one type of club has emerged as a model, but out of such frank expression of views as was had in the recent convention will come the clarification of ideals and a sense of brotherhood. We hope the numerous church clubs scattered up and down New England which have not yet affiliated themselves with the federation will not stand aloof, but will do all they can to give strength and adaptability to a movement still in its plastic days, but capable of proving an instrumentality of large usefulness. We have not undertaken in our denomination any such extensive organization as that proposed in the new brotherhood of the Presbyterian Church, which is to hold next month a national convention at Indianapolis with such Presbyterian laymen as Mr. Bryan, Justice Harlan and Mr. Speer as speakers. As conditions are with us it is as well, perhaps to work quietly for a time, testing, however, to the full the idea of special men's organizations of various kinds in the churches and then to mass them from time to time for common ends. The next meeting of the New England Federation at the Crombie Street Church, Salem, next March, where Dr. A. A. Berle is pastor, ought to register a still further advance than even the Adams gathering showed.

**THE NATIONAL PLEASANT** Sunday Afternoon conference held last month in London reviewed a religious and social movement far too little known in this country. Last year a resolution commending the Pleasant Sunday Afternoon to the attention of Congregational churches failed to pass in the Massachusetts General Association through ignorance of its character and results. It has a history of thirty-one years in England and includes 1,700 societies with an estimated attendance of half a million men. It is claimed that never before in English history have such great audiences of working men gathered regularly on Sunday afternoons for social religious purposes. At a time when church attendance is confessedly declining this organization is of great importance. Multitudes of men belong to these societies who are seldom within church walls, and yet they thus come into friendly relations with many earnest working professing Christians. We have aided in such assemblies, numbering several hundred members, which in almost everything except in name and in the fact that they meet in halls, are Christian churches. In some of them the Lord's Supper is administered to those who have offered them-

Unitarian Benevolence Challenged

The American Board on the Pacific Coast

The P. S. A. in England



selves as disciples of Christ. It was affirmed in the great London conference that the keynote of these gatherings is Brotherhood; their basis and constitution are democratic; and where the true ideal is realized the character, teaching and ministry of Jesus Christ are the one attractive and all-satisfying theme. Rev. F. B. Meyer of London, attributes the great success of Christ Church, of which he is pastor, to these afternoon and evening meetings of working men and the ways of mutual helpfulness they have adopted. Our Federation of Men's Clubs, which met at North Adams last week, and is yet in its infancy, resembles in some of its aims and methods the English Pleasant Sunday Afternoon which will well repay the study of those interested in this movement in this country.

WHAT in the world of literature the publication of the correspondence between Robert Browning and his wife

The Ethics of  
Letter Publication

was, the publication of the diary of the late Prince Hohenlohe, the third German chancellor, bids fair to be in the world of statecraft. In each case a son assumed responsibility, the German offender already having received the rebuke of the emperor, who, while he does not suffer at all by the disclosures respecting his dismissal of Bismarck, naturally does object to premature disclosure of secrets of state and intimations of present and future imperial policy that never should have seen the light in this generation. It has been quite natural for French and English journals to make a sensation of the affair, and as the son of Crispi, the Italian ally of Bismarck, already has come to the defense of his father and Bismarck with the full text of documents of state it would not be surprising if the Bismarck family published sooner than they had planned the manuscript by the Iron Chancellor which for some time has been in the Bank of England vaults. Incidentally Georges Villiers reports an authentic conversation of Maurice Busch with Bismarck, in which the latter is reported to have said that to have attained his end in making a united Germany he would have substituted a republic for a monarchy had not the Hohenzollerns proved tractable to his will.

The correct conservative attitude toward such a breach of ethics as Hohenlohe, Jr., is responsible for is stated by the *Times* of London:

Diplomacy would become impossible, and the peaceful relations between states and peoples would be in chronic danger were the relations of deceased statesmen to be at liberty to publish to the whole world, at their unfettered discretion, secrets which lie buried in the confidential papers that may come into their hands. It is the common interest of all nations that so perilous an innovation should be promptly checked.

THE TENOR of the debate on the whole at the Afro-American Council in New York last week was moderate and sensible. Delegates were keenly sensitive to wrongs suffered by the race, but disposed to better the situation through law-abiding means. The convention was not largely attended, and if the editor of the leading Afro-American journal in New York correctly

describes the situation, the leaders of the movement are depressed by the general apathy of the Northern Negro to conditions in the South. At any rate, he is not supporting the Afro-American Council with his money or his personal presence. Two conspicuous Southern whites, Senator Tillman and Governor-elect Hoke Smith, spoke last week on the Negro problem, Senator Tillman with more than usual ferocity and Anglo-Saxon arrogance and inflammatory suggestion, and Mr. Smith with frank assertion that the Negro is to be considered always as pupil and ward, just as the Indian has been. Mr. Smith is oblivious apparently to the fact that experts in Indian administration now regret that the Indian was not long since trained for citizenship instead of wardship.—Interest soon will center on Washington, where the Interstate Commerce Commission has before it a petition by representative Southern Negroes against "Jim Crow" restrictions on Southern railroads, and where the Supreme Court will soon pass upon the case of white lynchers in Memphis, Tenn., who defied the Federal Court's order protecting a Negro.—That an Atlanta Grand Jury has indicted twenty-two white men as well as sixty Negroes for their share in recent race riots indicates that law is reasserting its supremacy in that city. The letter which Rev. H. H. Proctor of our church in Atlanta sent to his people counseling standing by their homes and refraining from excesses, is being sent forth broadcast by Booker T. Washington as a model word of counsel for the crisis. Prof. Du Bois's *Litany* of Atlanta, in the last *Independent*, is an interesting human document, somewhat remarkable in its form. But like the sermons of Rev. Mr. Grimke of Washington and the comments of Senator Tillman, it reveals a disposition to carry a torch where powder is lying around loose.

THE DEATH of Ristori, a great figure on the dramatic stage a generation ago, removes a woman of character and high social position in Italy as well as a consummate artist.—With the death of Archbishop Bond of the Church of England in Canada, a venerable figure is taken away, a prelate who commended himself by excellent ability as administrator and preacher, and who had a kindly attitude toward non-Episcopal Christians.—Bishop Arnett of the African Methodist Episcopal Church was a Negro of mixed blood, with gifts of eloquence and scholarship, who had co-operated heartily with large movements of the Protestant Church in this country, notably in the Y. P. S. C. E.—Rev. Samuel J. Andrews, born 1817, who died in Hartford, Ct., at the time of his death was head of the Catholic Apostolic Church. His early pastorates were Presbyterian or Congregational. He had a speculative mind, which moved in an orbit of its own. He was the author of a *Life of Our Lord*, which has for many years been a standard work for Bible students, who valued especially its careful handling of the chronological data.

York County (Pa.) Ministerial Association last week denounced in unmeasured terms the

county agricultural fair for the indecencies which it permitted and the demoralizing effect of its exhibits on youth and children. Many a rural fair has become a purely commercial affair too often in the hands of mercenary and unmoral if not immoral men; and it has to be watched closely by defenders of virtue in home and community.

## Our Second Century of Missions

The American Board began its existence as an organization in 1810, but as a definitely expressed purpose to give the gospel of Christ to all nations it began with the group of young men at the haystack in Williamstown in 1806. The Board last week in its anniversary meetings, by the clear statements of a new conception of missions, by the announcement of new plans, by the character and quality of those assembled and by their confident spirit facing the future entered worthily on a new century of missions, and this anniversary deserves the monument which it is proposed to raise in the neighborhood of the one that marks the beginning of one hundred years ago. It was, we believe, unanimously agreed by those who attended the meetings that they included more and more impressive dramatic situations than any other anniversary of the Board, at least during the present generation.

The announcement of the payment of the debt with receipts reaching a round million dollars came at the right moment and in the right way at the opening session. It set the Board free for entering on the new period, and probably had more influence than is yet realized in directing the current of thought of the whole meeting.

The harmony of sentiment and purpose could not have been greater in the little company who prayed under the haystack than was manifest in the great assembly last week. Theological discussions rife a few years ago, have altogether disappeared, at any rate from public expression. The sermon, the addresses and the prayers were as completely in accord as the hymns sung. They uttered one faith, breathed one spirit, declared the loyalty of all to one Lord, recognized one purpose, with a new consciousness of the greatness of that purpose to make known the gospel of redemption through our Lord Jesus Christ to all mankind.

The meeting in the beautiful memorial chapel was a new recognition of the essential value of education in creating a Christian civilization and a new affirmation that the education of the future shall be Christian. In the speakers representing our strong New England colleges, in the quality of their addresses, surveying the progress of missions during the past century and looking forth with inspiring outlook into the future, that morning made a distinct addition to the history of Williams College, and allied it anew to foreign missions.

The service in the open field made a chapter by itself in missionary history. Within sight of the spot where the young students consecrated themselves a hundred years ago to give the gospel of Christ to the world, young Christian converts from India, Ceylon, Africa, China,

Japan, Turkey, Austria, Mexico, Hawaii, testified to thousands of their gratitude for the saving knowledge of Christ for themselves and their peoples. Beside that Haystack monument a new vision was seen last week of missions, in their results in re-creating individuals, society, nations, a new conception of humanity redeemed. The offering of money made there is an earnest of far larger gifts of lives and possessions than the past has been.

A new advance was begun in the definite purpose expressed and plan outlined to conquer the Mohammedan world for Christ. This was a natural corollary of the history of the first century of American foreign missions, to face with loving interest in men and with unshaken confidence in the Redeemer of men the greatest stronghold of religion which refuses to acknowledge him as the Supreme Lord.

The new interest of young people in missions, which has manifested itself in recent years, found fitting expression in these meetings, meaning new life and enlarged purpose in our home churches. The sense of solidarity of the work of Congregational churches has not before been so manifest in any meeting of the Board, of all our benevolent societies combined for the object of converting the world at home and abroad to Christ.

The essential unity of Christians of all denominations in foreign Christian missions has never before been so clearly expressed or so enthusiastically recognized in any denominational missionary meeting in this country. Six foreign missionary boards were officially represented on the program. The addresses of Bishop Bell of the United Brethren and Dr. Ogburn of the Methodist Protestant Church, looking forward to united work of these denominations with Congregational churches on foreign fields, brought forth a response which seemed to be as unanimous as it was hearty. The sea of faces before them glowed with one desire. The memorable address of Secretary Brown of the Presbyterian Board was in itself a register of advance, not of Congregationalists and Presbyterians only but of all Christian foreign missions. He declared that no denominational differences of Christian churches in our country should be thrust in to confuse the message or divide the efforts of missionaries in the foreign field, that Christian converts in other lands should be encouraged to express their faith in Christ in statements of their own, rather than in creeds begotten in theological controversies of which they happily know nothing, and that it should be the object of our missions to build up in each nation a Christian church representing the character and modes of thought and work belonging to the Christian people of that nation.

The centenary celebration of the beginning of Christian foreign missions in America has brought into clear vision the triumph of the kingdom of Christ in all lands, of the proclamation, with the united and harmonious voice of the whole Christian Church, of the whole gospel of Christ for all men, bringing to them redemption for the body, mind and spirit. It is a message to our home churches to take up afresh this saving work in a spirit of sacrifice, of courage, and of confidence

in him to whom all authority has been given in heaven and on earth.

If the convictions of those assembled at North Adams and Williamstown last week prove to be justified, then future generations reviewing the history of missions will see as noteworthy and distinct a landmark in the Haystack Centennial of 1906 as in the Haystack prayer meeting of 1806.

### The People Cannot Be Fooled

Whenever in any time of national crisis or social reform the American people for a time have consecrated thought, wealth and personal effort to bettering political conditions, they invariably have insisted that their leaders should have at least two virtues: first, consistency between the doctrine preached and the life lived, and second, subordination of personal ambition to the cause, the call to leadership usually being from the people to the man, after his having given proof of his sincerity and self-sacrifice as well as ability.

In the process of regeneration of much of our business, professional and industrial ethics which is now under way in this country, affecting as it does the fate of political parties, the expansion of governmental powers and the making of new laws of a revolutionary sort, it was inevitable that demagogues and charlatans should appear, whose personal careers would not bear analysis, who needed to cast the mote out of their own eye before trying to remove the beam in their neighbor's, and who would stop at no craft in fighting craft, and would frequently put self above the cause.

The men of the North of the Garrison, Phillips and Sumner type who fought slavery, doubtless had their limitations, as well as elements of greatness, but it was never open to any Southerner to say of them that while fighting slavery they were supported by the profits of peonage. Stephen Douglass sought the Presidency and seeking lost it, but the Presidency sought Abraham Lincoln.

When a reform movement today seeks an incarnation of its ideal to be a candidate to receive the votes of those who may believe in it, it is more important than formerly that he should be a practitioner of that which he preaches, for the champion of today rides his joust with Caste, Privilege, Superstition and Error under the limelight of such public investigation of personal character and public acts as former knights of reform knew comparatively nothing of. Imposture is more difficult, caricature more mocking, arraignment and proof of charges more widely diffused, and the discrepancy between word and deed the more abysmal when found.

Tennyson in his *Sea Dreams* tells of one

Who, never naming God except for gain,  
So, never took that useful name in vain;  
Made him his catspaw and the cross his tool,  
And Christ the bait to trap his dupe and fool.

There is a hypocrisy in the service of democracy which comes a close second to the hypocrisy of religion and ecclesiasticism.

An incident of Russian village life bearing on the growing antipathy of the Russian peasant to his priest and confirming Professor Steiner's observations as recorded in his cur-

rent articles in *The Congregationalist* is the following dispatch to the *London Tribune*: "The Bishop of Yaroslav has been stumping the countryside, addressing the peasants in favor of reaction, urging that the time had come 'to cast off the yoke of the Jews and rebels and to set back the betrayers of Christ.'" At the village of Pochaeff, the peasants recommended the Bishop to betake himself to his prayers, without seeking further to inflame the passions of the people. They said, "We intend to be guided by our own opinions, and do not want yours."

### Lessons from the Life of Christ

#### Christ and Nicodemus\*

Nicodemus the secret disciple had neither so much present joy nor stored and precious memory to show for his discipleship as Matthew the publican, who left all to follow Jesus. The counsel of cowardice in faith is a losing and impoverishing counsel. Courage first tests and then appropriates the great spiritual opportunities of life. Every modern Nicodemus, convinced at heart that following Jesus is the way of life, yet following secretly, is robbing himself of joy and the world of testimony. He is preserving the less at the expense of the greater. He is establishing and continuing a civil war between the convictions and desires of his own heart which makes joy impossible.

Such secret and timorous disciples are common in every age. They are so near an abiding and overflowing joy that it is pitiful to see their discontent. What they need, as Nicodemus needed it, is the complete self-committal to God which would render possible the new birth from above. This self-committal, in the language of theology, is conversion, the turning of the man to God: the birth from above is regeneration. The new born man is wholly in the new life. He has no reserves and so is master of his fears. He has made the great surrender and he obtains the great reward. God has taken possession of him and he lives thenceforth for God. We may define the new birth then, as God's response or life to man's self-giving.

Is there such a thing in modern life? If not, our modern life is wholly different from the life of any previous age since the Church began. There are men who have been conscious of the moment of this new incoming life, there are men in whom we know it, as they themselves know it, only in its results. With most of us it is a continually renewed experience. We come to God with self-surrender and he answers us with new supplies of the divine life which is our strength and joy. And our joy is a reflection of the joy of God who gives.

Such a birth of new life from above lies at the basis of all the New Testament teaching. Paul said of his own virile, strenuous, powerful life that he had long ceased to live except by the life which Christ supplied. It lies at the basis of all Christian joy and effective witnessing. Our outflow first begins when we are filled to overflowing with the fullness of God. It is strength, not weakness and

\* Prayer meeting topic for Oct. 21-27. Christ and Nicodemus. John 3: 1-21; Matt. 9: 1-13. Did Nicodemus gain by keeping his faith secret? What does it mean to be born again? What are the distinguishing qualities of the Christ life?



can find no adequate expression except through courage and joy. It is wholly out of reach of the half hearted, because they have not fulfilled its initial condition of self-giving.

Not one of the New Testament writers but would have taken courage for granted in his estimate of the qualities of the Christian life and put joy high among them. But Nicodemus comes furtively and is bowed to earth in the night shadows, with uncertainty and care. Christ's love found expression in his demand for a thoroughgoing self-surrender, by which he sought to lead him up to the heights of courage and of joy, the natural dwelling place of the whole-hearted Christian.

### In Brief

Americans resident in Germany hereafter will not be subject to taxation for church purposes; this is a concession in view of the exemption of Germans resident here from such taxes.

The discussions of foreign missions the last two or three weeks in the secular press, greater in amount and more intelligent in character than ever before, are in themselves an ample rewarding result of the labor in preparation for the Haystack meeting.

Common Pleas Court No. 2, Philadelphia, over which Judge Salzberger, an eminent Jew, presides, has adopted a rule that divorced persons must not marry the co-respondents named in their cases. This will block some of our "progressive polygamy."

Archbishop O'Connell in his address to 4,000 Knights of Columbus in Boston last week struck a splendid note of exhortation to the Catholic laity to live a life of the spirit and a life of social service and betterment of human relations. Nothing better in ideal or spirit could be desired than this episcopal deliverance.

The High Church minority of St. Paul's Church, Baltimore, have served notice that since the vestry has elected a Low Churchman as rector they will not contribute to his support, though remaining adherents of the congregation. This is peculiar action by those who so stickle for the institutional aspects of religion.

Dr. Cadman's physical vigor is infective. The athletic team of the Central Congregational Church, Brooklyn, won the championship in the Brooklyn Sunday School Athletic League games last week, Episcopalian and Presbyterian competitors following in the rear. Hurrah for muscular Pilgrim and Puritan Christianity!

"Better be a bony Buddhist than a cartilaginous Christian," said Dr. Parkhurst at the dedication of his new church edifice in New York last Sunday. The A. M. A. announces that Buddhist missionaries are arriving in California to labor among the Japanese Christian converts there as well as among those Japanese still loyal to Buddhism.

Some more good news from our missionary societies! Not only has the American Board paid its debt, but the American Missionary Association has reduced its obligations from \$89,000 to \$67,000. Secretary Ryder is asking the churches to obliterate this debt before Jan. 1, 1907. This splendid task is within the ability of the churches to perform. Already there is a rising tide of gifts revealing itself in a financial gain in each of the collecting districts, and an addition of \$21,000 to the gifts of living donors.

We object decidedly to certain forms of hazing that have dishonored the opening year at some colleges, but there was one device employed at a certain college which was as harmless as it was amusing. In the Freshman class are two students whose names are Cane and Abel, hitherto strangers to each other. The Sophomores got them together on the green and addressed them somewhat as follows: "This age long quarrel between you two gentlemen, Cane and Abel, is a disgrace to you and a scandal to the world and it ought to be made up as soon as possible. We desire you to shake hands and be friends once more." The Freshmen complied and were kept at it for several minutes; then they were told that shaking hands was not enough and were bidden to kiss and hug one another. This, too, they did profusely till it began to be somewhat mechanical for them but not for the bystanders. What bearing the incident may have upon the reconstruction of Christian theology we will not now forecast.

### Personalia

William R. Moody is in England looking up speakers for the next series of Northfield gatherings.

Mr. John R. Mott, after addressing the American Board meetings at North Adams, left for Mexico in the interests of the World's Christian Students' Federation. He contemplates a trip to Cuba soon and one to the Philippines later.

Richard B. Borden, who died Oct. 12, was one of the most prominent citizens of Fall River, Mass., holding many business positions of trust. He was an influential member of Central Congregational Church, Fall River, and a Corporate Member of the American Board. His age was seventy years.

The Congregational Home Missionary Society has consolidated the entire South, North Carolina to Texas inclusive, into one missionary field, and Dr. Frank E. Jenkins of Central Church, Atlanta, Ga., has been appointed superintendent. He has accepted the appointment, and entered upon his duties Oct. 1.

The Young People's Missionary Movement, a growing organization of national and interdenominational scope, is fortunate in having secured as its chief secretary Mr. C. C. Michener, one of the brightest and ablest of the force of secretaries connected with the international committee of the Y. M. C. A. His special work of late has been to promote the establishment of associations in the great industrial concerns in different parts of the country. He will bring to the movement with which he is now to be associated exceptional organizing ability. He will have his headquarters in New York City.

### Tent Meetings in Franklin County, Mass.

BY EDWARD K. TITUS

The most noteworthy and picturesque feature of Franklin County Congregational life the past summer has been the pilgrimage about the hill towns of a number of tent workers led by Rev. W. S. Anderson, the missionary engaged by the Franklin and Berkshire Conferences. The tent was pitched at Erving, Wendell Center, Wendell Depot, Cooleyville, North New Salem, North Leverett, Dry Hill, East and West Deerfield.

Tangible results attended their journeyings through these little villages, most of them remote and isolated. There is first the establishment of a Christian Endeavor Society at Wendell Depot, a remote hamlet nestling between a double rampart of hills, superciliously ignored eight times daily by flying expresses, but still linked to the world by the torpid indolence of a few accommodation trains. Previously Wendell Depot had had only occasional religious services conducted by the Orange Christian Endeavorers. The high tide of the tent meet-

ings has left an enthusiastic Endeavor Society, which the Orange workers will foster kindly.

Then there is Dry Hill. Tread lightly here, O my typewriter, for a promising religious work went awry a few years ago, I am told, because some of the elect said things at the county conference about what they saw, and the wicked newspaper reporters elevated it all to the dignity of the county paper. There is a pretty little problem of policy involved here, for while we do not wish to offend Dry Hill, it seems essential to use some details of the picture to secure needed help for a community so handicapped by its isolation. However, the tent workers were cordially welcomed on these highlands, 1,000 feet above Turners Falls and Millers Falls, the bustling centers of the hazy valley below. The aftermath of the harvest is a Sunday school.

A Sunday school was also started at West Deerfield with preaching services. This is by no means a decadent community, being but four miles from Greenfield. It was demonstrated in this series of meetings that remoteness is a leading factor in the success of such work. In East Deerfield, a bustling village of railroad men, ten minutes walk from the Greenfield trolleys and with a railroad Y. M. C. A. of its own, results were least successful of the series, though the week there was by no means a failure.

The total attendance at the tent services was over 4,000. The number of meetings held was 137; average attendance evenings, 50; average Sundays, 80. Considering the small size of many of the villages visited, these figures indicate a work that must have had wide influence. Some of the pastors feared demonstrations from hostile tribes of small boys who find too little doing in such communities to take the kinks out of them. A disposition upon the part of the workers to get up occasional games of baseball tended to conciliate the juvenile mutineers. The fact that the workers cooked their own meals, slept in their own canvas quarters, erected and dismantled the tent themselves, and were thus clearly working people, and beholden to no one, helped them with the industrious farm population of this remote country. Usually they would receive offers of help in erecting and lowering their tent. They were cordially received throughout, and must have greatly brightened the sleepy life of these little villages.

Mr. Anderson was accompanied by Jesse Hermann, of Sterling, N. J., now of Princeton University, by Theodore S. Cooley and Rev. E. P. Seymour, the last two alternating in representing the Massachusetts Bible Society. The county Christian Endeavor societies assisted with the expenses.

Mr. Anderson has now gone to Berkshire to help Rev. S. P. Cook, the missionary in that section. He will return here for the winter, and will hold meetings in schoolhouses at these places where new work has been started, and will be ready to assist pastors who desire special meetings. There will be more of such services than previously, owing to the success of similar meetings last winter.

A significant utterance at the fall conference at Sunderland, was that of Rev. Mr. Puddefoot of the Home Missionary Society, whose graphic word-pictures and irrepressible humor were as refreshing as a sea breeze in dog days. He alluded particularly to the incoming of foreigners. In Sunderland, for instance, all the births but one during a recent year were from Polish parents, and the change is startling in these typical old Yankee towns. Brother Puddefoot poked fun at a certain Connecticut church, where many Italians had been received, because of the dismay manifested by the more conservative element, at the quite perceptible odor. "The odor, the odor," squeaked Brother Puddefoot in his irresistible manner, "some of these saints will have to be decolorized before they get to heaven." He felt that Brother Butler of Sunderland and other pastors similarly situated, should have the assistance of some Polish worker trained at Oberlin, Cleveland or elsewhere. "Not to evangelize the Catholics," he added. "I wouldn't go across the street for that; but to get at those who have no religion." This is a suggestion for our churches to think of.

Bishop Walters of the African Methodist Episcopal Church, addressing the Afro-American Council last week, said that when Gans, the Negro pugilist, recently defeated Nelson the Dane, "he knocked more prejudice out of the white people than all the bishops of the Negro race had been able to preach out of them in the last twenty years." We doubt it. Bishop Walters is too modest. A Christian gentleman preaching the gospel and uplifting his race commends himself and his race to the average American more than any pugilist.

## Russia's Martyrs for Religion and the Coming Reformation

By Prof. E. A. Steiner

[This second article by Professor Steiner, gives his impressions of a summer's sojourn in Russia, as they have to do with the present condition of the Orthodox Greek Church, and the coming Protestantism which will follow the impending revolution.—EDITORS.]

Most distressing to me was the spirit which many priests manifested toward the massacre of Jews, and their utter inability to see that their own spirit is in discord with that of their Divine Master. It was not that these men were ignorant; they could at least read. They knew the Gospels, they read the Bible, and they said countless prayers; yet inwardly I found them as raw as savages. There is no doubt that the priest and the Church have lost as much as have the czar and the bureaucracy. Although men still buy candles and holy oil, which they offer upon their altars, the crowds are thinner than they used to be, and the men buy something more powerful than candles and holy oil. The large hold which the church had upon the mass is weakening, and although religious liberty is only promised and promised again, it has in a measure come without ukase or pronouncement. It is coming from within. The spirit of God has been mightily at work in Russia and men have proved their faith by every test. They have endured poverty, imprisonment and martyrdoms enough to give us sufficient material to write a Book of Acts ten times as large as that in our New Testament.

The touch I have had with these people gives me faith to believe that there will grow in Russia a Protestant force which will send to us across the sea the inspiration which we need in our own lethargy.

I know Wassily Ossipowitch Rachoff, born in Archangel, who spent eight years in solitary confinement in the cloister prison at Susdal; and this is his story: He was twenty-two years of age when he was converted through reading the New Testament. He was then engaged in business in Archangel and the Spirit of God sent him into the surrounding villages to teach and to preach the gospel to the poor. Such poor as there are in the district of Archangel are not to be found anywhere else in Russia. They are so degraded by their poverty that they live like animals and act like them. The coming among them of Rachoff was like the coming of the Messiah. He taught the children to read and write; he read to the older ones out of the New Testament; he fought their thirst for vodka and conquered their appetites; he preached and lived to the conversion of their souls. Men and women were changed, whole villages revived from their stupor into which ages of neglect had cast them.

The priest, who himself was a drunkard and a gambler, did not relish the message of this new comer, and Rachoff was driven from the district. He left the extreme north and went south, where no one knew him; he began his activity by teaching and preaching, living in a suburb of Odessa, where poverty and vice were completely at home. He felt the horror

of it all and it overwhelmed him. He knew that Odessa was a wealthy city, and he wanted the help of the rich in his redemption work; so in order to impress upon them their responsibility, he rose in his seat in the theater, before the performance began, and pleaded for his people. He was arrested, sent back across the country to Archangel, lay in prison, but was finally permitted to go. In Kiev he was again arrested, again sent across the country to Archangel, and again cast into prison. All the time he was like a brother to the prisoners. He exhorted, preached, ministered and saved. He converted his jailers so that they left the doors of his prison open, that he might come and go at will.

At Archangel he performed the modern miracle of changing cold water into warm soup, of transferring slums into homes, and of literally feeding the "five thousand" twice a week. Educated and wealthy people came to hear his preaching and he read the Gospels and explained them, while the poor ate and drank. But the government closed his houses of refuge, forbidding him to feed the people or to read to them. Undaunted, he went from hut to hut, and his influence is felt today among that wretched population. He founded an orphanage, a trade school and a hospital; but while he was at the height of his ministry he was again arrested. Nothing was found to incriminate him; for he had never taught anything contrary to the established faith. The governor of the city defended him against charges of political activity; nevertheless, he was torn from the arms of his father and mother, from the hundreds and thousands of poor whose brother he had been, and was sent to the Convent prison of Susdal. The mother died there a few months after his imprisonment, and the father going from authority to authority, pleading for his son, was also crushed by the task and by his sorrow and died within a year.

Not until two years ago did Rachoff leave the prison, broken in body and in spirit, a perfect wreck. Rachoff illustrates a type of Christianity not uncommon in Russia; for there are thousands and tens of thousands of them, "who through faith subdued kingdoms, wrought righteousness, obtained promises, . . . who had trials of mockings and scourgings; yea, moreover, of bonds and imprisonments. They were stoned, they were torn asunder, they were tempted; . . . being destitute, afflicted and evil entreated" (of whom Russia was not worthy).

In the government of Saratoff, there are communities nominally belonging to the Greek Church which, as soon as religious liberty becomes a fact, will blossom into Baptist churches. The whole South is honeycombed by sects, more or less like us, in faith and in practice.

Should American churches come to their aid, they will find many strange things. They will find a primitive faith among these people, undisturbed as yet by the questionings of the Higher Criticism.

They will find crude and ancient practices, down to the washing of really travel-stained feet; they will find that most of these Christians believe that the gospel is not poetry but real prose, and that its law is as binding today as it was upon the early Church. They will find new, rich wine, which will not fit into our old wine skins.

How to help the Russian Protestant wisely is a serious question, upon which I have no light. One thing I know—that in these three years a mighty church was born; that by the guidance of the spirit it will find itself, and that it may prove the salvation of Russia.

"God's" still "in his heaven, and all's right with the world"; even in Russia.

### Dr. Hillis's Estimate of Gipsy Smith

From a private letter of Dr. Hillis to Dr. McElveen of Boston, we are permitted to quote the following:

Last night I heard Gipsy Smith for the first time. To his simplicity of style he adds a marvelous gift of persuasion. My judgment is that there were only a handful of people in his audience who represented the unchurched and non-Christian class. Fully twenty men arose to his appeal, and most of these, I think, went into the lecture-room to meet the pastors. If there had been a thousand non-Christian men present, I think Smith would have lifted nine hundred of them to their feet. I hope the press of the country will not make the mistake of saying that Gipsy Smith is not a strong man. The test of a sermon is, "Does it do the thing needed?" You have many preachers in Boston whose sermons are stronger, tested as illustrations for literature, but I venture the assertion that not one of them is as strong when put over against the end in view. Gipsy Smith is most lovable and every drop of blood in his veins is sincere. He can do for the working people of this country and the unchurched classes, what Moody did for his generation. He ought to be kept here for five years. Your committee cannot hope too much from the work that Gipsy Smith will do in Tremont Temple. May I suggest that you work out some method of attracting the working people? Can you not make an appeal to the Christian people to stay at home, and lay it upon them as a sacred duty? If they have the chance, the non-churchgoing class will hear Gipsy Smith and I believe that getting a working man to Smith's meetings will be synonymous with converting that man.

### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 12

While the multitude at North Adams were holding their closing session of the great American Board meeting, a few who "stayed by the stuff" gathered with others in Pilgrim Hall for the usual Friday meeting. Mrs. Capron presided and spoke upon the Revealed Riches of Christ for Us Now.

Interesting letters were read from Miss Jones and Miss Barker of Gedik Pasha, Turkey, showing how well that work pays.

Governor Proctor of Vermont in his inaugural message called for more skilled supervision of the public schools in order that they may produce results now lacking.



The Centennial of the Haystack Prayer Meeting Adequately Commemorated.

## The American Board Meeting

The Demonstration at North Adams and Williamstown, Oct. 9-12

A Powerful Impetus Given to the Onward March of Foreign Missions :: ::

On this and the following pages will be found an account of the remarkable annual meeting of the American Board which occupied two entire days and parts of two other days. It was notable for the dignified and impressive observation of the Haystack anniversary, the unexpected announcement of the payment of the debt, the raising of a thank offering of over \$13,000 and an exceptionally large attendance representative of all the elements in the Congregational denomination and including also leaders in many other religious bodies. The aim of this report has been to reproduce as far as possible the spirit and drift of the extended series of interesting meetings and to give some idea of the quality and purport of the platform speaking.

### The Beginning of the Feast

The widely heralded and much anticipated meeting of the American Board at North Adams and Williamstown started last week Tuesday afternoon under the handicap of lowering clouds and the rather indifferent singing of a somewhat unfamiliar hymn, but it had from the first the two merits which Pres. S. B. Capen always imparts to conventions over which he presides, namely, promptness and directness. A touch of the autumn glory which overspreads the entire Berkshire region had been brought into the spacious auditorium of the Methodist church, the largest in the city, in the form of brilliant autumn leaves. They helped to counterbalance the gloom outside and before that afternoon session ended the grave and reverend corporate members, elated by the unexpected tidings of the extinction of the debt, were singing, "Praise God from whom all blessings flow," with a vim and unison quite remarkable considering the fact that they do not meet for practice oftener than once a year. It was on the whole one of the liveliest opening sessions on record and exceptionally well attended.

Ever since Monday morning the constituency of the Board had been arriving in instalments, some in season to look about the thriving manufacturing city of 24,000 busy people, while others clad in mountain toggerly scaled Greylock. Most of the early comers, however, were content simply to establish themselves in the hotels or in comfortable homes and to greet one another by the way. C. Q. Richmond, chairman of the committee of entertainment, who had been giving most of his days and some of his nights to provide for 1,500 strangers in a city of comparatively few homes available for hospitality, went about with a bland smile because at the eleventh hour people of all denominations waked up and offered rooms in abundance, thus obviating the necessity of running special trains each night to Pittsfield. Rev. T. E. Busfield, D. D., pastor of the Congregational church was also calm and collected being evidently master of the situation and in the judgment of all who came in contact with him measuring up to the demands of a pulpit and pastorate honored in time past by the services of such men as Gladden, Pratt, Munger, Coyle and Tenney. Even the merchants of the city were aroused and began to inquire what were the colors of the American Board, in order that they might properly decorate their shops.

The local committee provided for nearly 1,500 visitors and the ease and efficiency with which the machinery ran was due to the fact that several men, notably Dr. Busfield, Mr. George W. Chase and C. Q. Richmond had given solid weeks of their time to the problem in advance. Moreover there was valuable co-operation on the part of all the Protestant churches and pastors of the city and many were guests in other than Congregational homes. Mr. Chase writes that there is only one report from those who entertained guests, namely, that they would have enjoyed having them stay longer. He says, "Our little city will always feel the good effect of the convention." At Williamstown the local pastor,

Rev. F. T. Clayton, proved a capable and genial host.

### The Opening Session

But to return to the opening session. It took on at once dignity through the prayer of Rev. Nehemiah Boynton, D. D., and then Mayor Marshall Ford gave the welcome both of the city and of the local church of which he is a member. In his pleasant response President Capen called attention to the fact that it is not always that the mayor of the entertaining city can speak in two such representative capacities and thus make his welcome doubly effective. Mr. Capen said that probably no meeting of the Board had ever been held in behalf of which such a large volume of prayer had been poured out at home and abroad. Treasurer Wiggin was brief but informing. The total contributions of the year were \$913,159, an increase of \$161,008 over 1905. The debt at the end of the fiscal year, Aug. 31, was \$85,417. The conditional gift funds now amount to \$557,053, an increase during the year of \$53,110. The Twentieth Century Fund designed to help equalize legacies stands now at \$142,999, having grown during the year by \$6,821.

When Sec. C. H. Patton rose to emphasize certain points in the printed report of the home department, probably not more than two persons in the house outside of the official circle knew the good tidings about to be disclosed. On the human side he ascribed the success of the year to the co-operation of pastors, churches, young people and even the children. It was a splendid piece of team work for Christ, and he believed the word ought to be passed along to all the denominational agencies and especially to the home societies that when a large definite goal is set before the churches they will respond. He said he wished to avoid all phrases that savored of cant or of convention, but he was sincerely anxious to have it understood that the year had been equally noteworthy on the spiritual side and that the officers had been wonderfully helped by a consciousness of the aid of the great leader of the Church, the Lord Jesus Christ. The Million Dollar Campaign was born and nourished in prayer.

Impressive as were these words of the secretary as a token that the money campaign has been charged through and through with a spiritual motive, Dr. Patton's address reached its climax when he began to say that several weeks ago the books were closed with a debt of \$85,000. Then \$10,000 were subtracted through the belated responses to appeals, then it was successively lowered through the sale of certain lands, through the availability of the interest of the Twentieth Century Fund and the generosity of a few business men. What happened then was as much of a surprise and joy as if the Lord had laid bare his holy arm. He did indeed send a good friend who made it possible to eliminate the balance, and Dr. Patton concluded with the statement that the debt had been absolutely and entirely paid without impairing the permanent funds and without reducing the income for next year. Prolonged and ringing applause greeted this unexpected an-

nouncement. President Capen asked Vice-President Hopkins to offer prayer, and then one of the happy brethren on the floor started the Doxology.

The next twenty minutes were given to Sec. J. L. Barton who gave, not the usual extended survey of the foreign field, but significant glimpses. This departure from custom was generally relished and there was nothing of the routine order in Dr. Barton's treatment of the subject. He hardly glanced at the twenty printed pages before him soon to be placed in the hands of the corporate members but out of a full mind and a warm heart he spoke eloquently and convincingly. He alluded to the movement in Persia toward constitutional government, to the call from Russia which comes with special force to our Board whose missions in Turkey extend along the entire southern border of Russia from Persia to Constantinople, to the disturbing conditions in South Africa where the government is causing our missions so much trouble, to the abolition of examinations in the Confucian classics in China as essential for official appointment or promotion, to the co-operation with the Germans in the Turkish Empire and Marshall Islands, to the fact that we have now more than one hundred stations and more than 1,300 outstations throughout the non-Christian lands, over 500 native churches with a total membership of 66,725 which added to their number last year 5,034 members on confession of faith and contributed over \$200,000 for the support of religious and educational work among them and for missionary enterprise. Considering the fact that the daily wage in these countries is from one-fifth to one-tenth what it is here, these native Christians gave last year an equivalent of \$1,000,000 and more.

### Reports on Departments

Unusual effectiveness was given to the reports on the work of the foreign and home departments by addresses following them, on the foreign by Rev. Raymond Calkins of Maine, and the home by Rev. R. W. McLaughlin of Michigan. Mr. Calkins's address, for its clearness, sanity and comprehensive exhibit of essential principles of missions will probably be remembered by those who heard it as vividly as any made during the entire meeting. He dwelt with apt illustrations on these five principles: That greater aid is required by present conditions; that foreign work should be carried on as far as possible by native Christians; that the whole gospel, including development of body, mind and spirit should be set forth by missionaries; that there should be intelligent practical co-operation between Christian workers of all denominations, and that in each country the church evolved shall be the one best suited under God's holy purpose to the social needs of the people of that country.

### The Sermon and Sacrament

The sermon by Pres. G. A. Gates of Pomona College struck adequately the keynote of the meeting. It was the evident outcome of a personal experience of its text, "The love of

Christ constraineth us," an experience which the preacher assumed that he shared with his audience, while he communed with them of what that constraining love should bring forth

in the lives of his disciples pledged to give the gospel to all mankind. Extended extracts from the sermon were printed in *The Congregationalist* last week. After it was preached

the Lord's Supper was administered. The officiating ministers being Dr. W. A. Farnsworth, formerly of Turkey and Dr. L. H. Hallock of Minneapolis.

## The Great Day at Williamstown

Fulfilling almost every expectation and desire, and marked by a series of impressive gatherings from sunrise to after sunset, Centennial Day at Williamstown deserved to be marked with a double star both in the annals of Williams College and the history of the Board. Seldom, if ever, has this academic community, which is not unaccustomed to the sight of the great and learned as they come and go from different parts of the world, seen such a mobilization of Christian forces. They were well enumerated by President Hopkins in the salutation which prefaced his address of welcome when he said: "Mr. President, members of the great historic corporation of the American Board, honored representatives of other great missionary organizations, distinguished representatives of widely scattered institutions of learning, young men and women looking forward to missionary service, beloved missionaries, converts to Christ in far off lands." Yes, these types were all

there and even others, among which should not be forgotten representatives by the hundred of the bone and sinew of our local churches the land over. They are the ones who furnish the financial resources and give no less liberally of their love and their prayers in order that the work of Christ in the regions beyond may go on to its consummation.

Such was the character of the people who thronged the streets, roamed over the campus and composed the successive assemblages of the day. To the youth of the college privileged with an extra holiday the caliber of their visitors must have been a token of the worth of the movement in whose honor they were met. If Mills's unregenerate mates had their little jokes and jibes at his expense the collegian of today who indulged in ridicule in the presence of such a noble gathering would only betray his own ignorance.

The day began before dawn for the busy

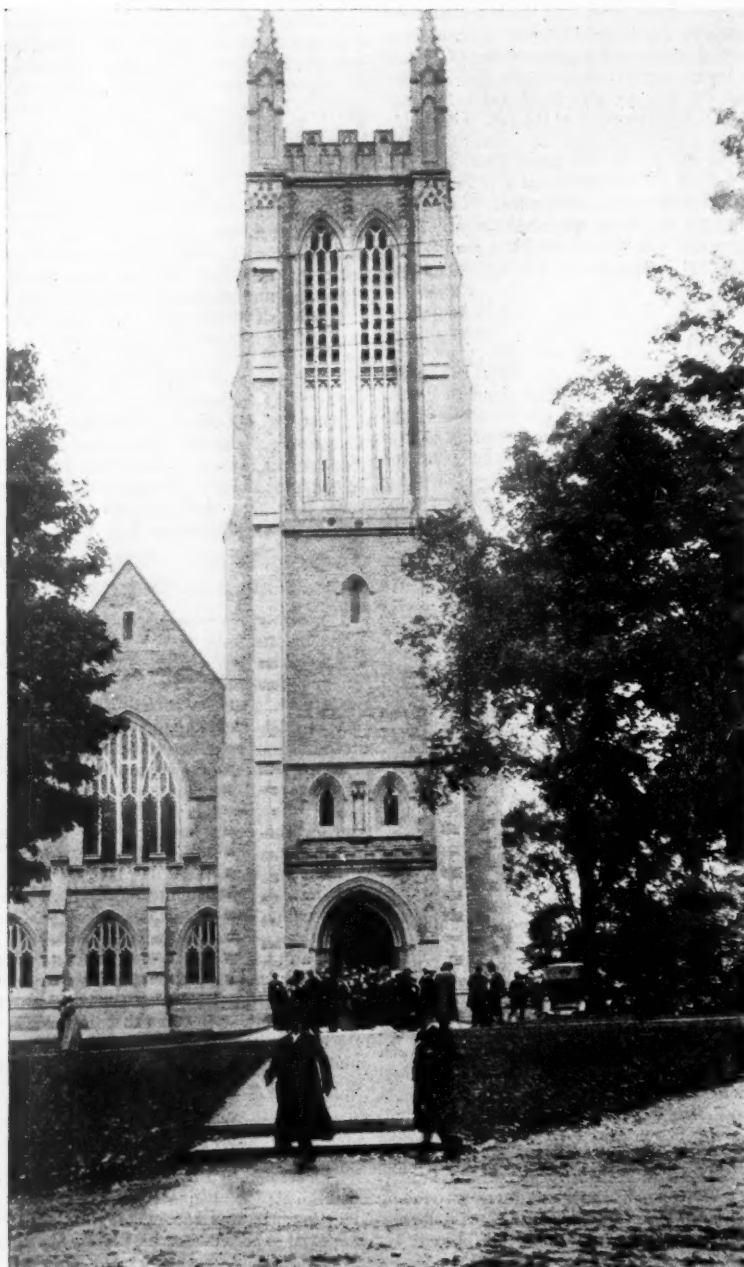
committee men at Williamstown and for that portion of the North Adams contingent who were heroic enough to take the six o'clock cars not knowing when or where they would breakfast. One hundred strong, on arrival at Williamstown, they wound their way up the hill past the shining walls of the beautiful new chapel to Jesup Hall—where the Y. M. C. A. of the college has its headquarters. For thither the sunrise prayer meeting which was to have been held around the Haystack Monument had been adjourned on account of the gentle drip of the rain. And yet certain dauntless souls of the Samuel J. Mills type resorted to the specified place and for an hour or so a volume of prayer ascended. If it was a trifle irregular no one could call it a dry meeting.

Within Jesup Hall five hundred people united their prayers and praises. And anybody who for any reason was famishing for a good, warm prayer meeting had his fill of satisfaction. There were no long rambling or indefinite prayers and nobody was asked to "lead." Instead, prompted by his own desire, one and another and another poured out his soul. There were petitions for the colleges—Smith, Vassar, Wellesley, Williams—there was remembrance of fathers and mothers who might be holding back their children, there was gratitude for the memory of Mark Hopkins and for the part Williams has played in the national life in the person of such men as James A. Garfield. But deeper yet were the notes of personal dedication and of longing for the outpouring of the Spirit on the churches. Any one who shared in these prayers or even listened to them might well have thought that the longed-for American revival had begun. The meeting carried itself along and yet it was fortunate in having as its leader Samuel W. Zwemer, the Arabian pioneer, who gave direction to the prayers and at his suggestion the company took on their lips in unison as the final word Mills's words, "We can do it if we will."

### The Academic Service

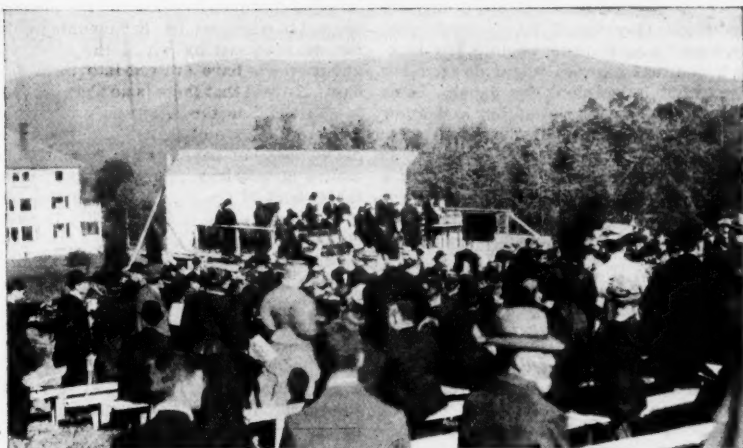
The most formal and imposing service of the day was that in Thompson Memorial Chapel at 9:30. It was distinctively academic in character and form, and hundreds of people stood for two hours in order to lose no syllable of the addresses. Many were in their seats a half hour in advance, and the lull in the busy day afforded a chance to study the massive and graceful proportions of this noblest of college chapels in America, to gaze admiringly at the handsome missionary window and the glories of stained glass in other panes as well. After a while strains of "Ein feste Burg" and of Handel's Largo began to float quietly from the organ and soar to the vaulted roof, and as they died away the subdued voices of the advancing choir were heard and soon the gowned young collegians came into view proceeding slowly two by two to the chancel followed by the dignitaries of the day, nearly all in academic robes, trustees—among them Hamilton Mabie and James R. Garfield—speakers and guests, President Hopkins and President Capen bringing up the rear of the procession.

The invocation was offered by President Raymond of Union College. The address of welcome by Dr. Hopkins had a warm ring as well as a high intellectual quality and expressed the earnest desire that the spirit of extreme devotion which characterized the men of the Haystack may never perish from our American colleges. Responding, President Capen referred to the emphasis the Board has always put upon education and pointed out various effects which the career of Mills



Coming from the Academic Service in Thompson Memorial Chapel





The Great Assemblage in the Open Air

had upon the college which in now honoring him honors itself.

The three more extended addresses of the morning were by President Hyde of Bowdoin, Rev. Edward Judson, D. D., of New York and Pres. William J. Tucker of Dartmouth. Dr. Hyde's incisive contrast between the present intellectual basis of the missionary movement and that which prevailed a century ago and his succinct summary of what missions have accomplished, we print next week in full. Dr. Judson, the son of the pioneer, Adoniram Judson, representing the Baptists of the country, spoke in a familiar vein, and with marked catholicity of temper. He was glad that partitions between Christians are getting thinner. He showed the connection between the Christianization of America and the evangelization of the world and put in a good word for home missions as he mildly reproached the people who find the heathen at a distance picturesque, but who will have little to do with them when they come to this country.

Dr. Tucker in an address of characteristic insight and literary finish, put his finger on the exact purpose of the occasion when he said that it was to set before us the missionary tasks of our century. In Mills's words, "We can do it if we will," he found a sense of personal power which was communicable to others and to us, the units being the groups already in our colleges and churches, in some homes, among some ministers and some laymen. The distinguishing and rewarding mark of the men who have this sense of spiritual power is humility. It appears in our best missionaries today and the Board should from time to time recall them to tell us how weak we are in our pride and our vanity.

Dr. Tucker's address was followed by a tender prayer by Dr. Washington Gladden, in which one petition was for those people who invent "so many devices for pleasure and so many extravagances, forgetting their simple duty to Him who died for them."

#### At the Congregational Church

Nearest, as new comers climbed Consumption Hill from the trolley terminus; newest and beautiful; and presenting an "academic service," the Thompson Chapel attracted the multitude. But its walls would not bulge, and the throng swept through its vestibule and on to the Congregational church. This was the meeting place of the Student Volunteers under the auspices of the Connecticut Valley Student Missionary Conference. A fine body of delegates filled the center pews, and the chapel overflow filled all the rest. This service was second choice with hundreds as they entered; they emerged congratulating themselves like Paul over the compensations of Providence, for the closing of Mysia and the opening of Macedonia. The program included addresses by Rev. John H. Denison of Boston and Drs. Edward C. Moore of Harvard, Samuel M. Zwemer of Arabia and

Newell Dwight Hillis of Brooklyn. In characteristic style, each different from the others, each speaker was at his best.

New Aims and Changed Purposes in Foreign Missions, was Mr. Denison's theme. There is a new sense of international justice in the world, intolerant of great evils like the Congo atrocities and the liquor or opium traffic. With this is a sense of cosmopolitan responsibility refusing to the individual complacent enjoyment of any luxury secured through others' wrongs. Our conception of the aim of missions is changed. It is not only to save men but keep them saved, to create Christian character that shall be a permanent witness to the truth.

Professor Moore showed The Present Great Missionary Opportunity as compared with the closed doors of a century ago. He finely depicted the zeal of the Roman missionaries since the Reformation, especially in Asia and North America, as contrasted with three hundred years of Protestant apathy or warfare over creeds; and the opportunities now challenging us in every land with unparalleled emphasis were graphically set forth.

Then Dr. Zwemer brought the audience back from those open doors to consider the men who are to enter them. "The price of success is suffering with Christ." He echoed and amplified Paul's words to the Colossians that Christ's sufferings must be supplemented by ours, illustrated it with missionary biography, and pleaded that this experience might be coveted and shared by the Christian world today. Finally, Dr. Hillis portrayed the significance of this anniversary celebrated in five continents, the first American event to be thus memorialized. When the history of the nineteenth century is written sometime in true perspective, the missionary movement will be seen to be its greatest feature. Already the missionary is coming to his own. Into this noble company of heroes and martyrs Dr. Hillis invited every ambitious youth.

#### The Open-Air Meeting

The burst of sunshine in the early afternoon was gladdening indeed and carried with it the promise of clear skies. By two o'clock the human streams began to converge in the open field just beyond the woods that keep loving guard over the sacred Haystack Monument. There in the open plain board seats had been made sufficiently hard to be sure, but plenty comfortable enough for the spiritual descendants of the men of the Haystack and rendered almost luxurious by the hastily improvised and generally distributed flooring of shingles which saved many a man and woman a hard cold. The platform held the speakers of the afternoon, the members of the college choir and a little organ effectively supplemented by a cornet.

A picture of this remarkable gathering was taken, but it cannot reproduce all the significant elements of the scene. Overhead the clouds scudding along to get out of the way of the constantly enlarging patches of blue. Around the circle of hills, their wooded slopes diversified with the hues of autumn—those same hills to which the men of Williams have looked with fond admiration from the days of Mills and before down to the latest recruit for the Freshman class.

But that which enchaind the attention more than did the protecting mountains or the smiling valley was the congregation of the faithful who more than filled the three thousand seats, and left a fringe of standing humanity on three sides, while a number of carriages and one or two venturesome automobiles anchored themselves within earshot of the proceedings. It was a democratic gathering to the core, with but few reserved seats even for the elect, and it was good to see the village children here and there drawn by the novelty of the sight and remaining—some of them—all through the afternoon, their bright eyes growing a bit serious as they began to get a glimmer of what it was all about.

One might live a hundred years and not see again any such assemblage. The eye lingered long and thoughtfully upon it. And for what had they come together—these children of the Pilgrims from the Atlantic to the Pacific, these cultured college presidents and these plain men and women from the shops, the farms and the homes of New England, these aged saints and these lively young collegians, these wealthy laymen and these godly women who for years have pinched themselves in order that they might have the more to give. Was it to be entertained or even to be instructed by popular speakers? Was it to chant the glories of the past? Was it not rather to bear witness to the undying faith of the Church in the enterprise to which Mills and the others gave so powerful an impulse and to rededicate life to the great ideals that dominated them? If they could have foreseen this magnificent demonstration close to the spot where they knelt in prayer, it might not



Coming and Going on the Williams Campus

have made them any less determined, but it may be their fortune to know something of the harvest that has crowned their courageous seed-sowing.

It would seem, Mr. Doubter about Missions, that even you this memorable afternoon must take off your hat to the foreign missionary movement and confess that you never understood it before, for these three thousand people are not fanatics. They are sane, keen, resolute men and women, and they mean business today as never before. And behind them are tens of thousands in all the churches. And another generation is growing up that will love and serve the missionary undertaking as no preceding generation has done.

What hymn but "All hail the power of Jesus' name" could initiate so signal an afternoon and when it had been sung President Capen compared the spot in point of sacredness to Bunker Hill and Gettysburg. Then Dr. Arthur Little of Boston offered prayer.

The formal address of the afternoon was that of Sec. Arthur J. Brown, D.D., representing the Presbyterian Board of Missions, and there was nothing stiff or conventional about even this. His outlook was forward and not backward and there was an openness, spaciousness and breeziness in his words in keeping with the out-of-doors atmosphere. It was an admirable platform on which to build the work of missions during the next hundred years. His recent trip around the world furnished him with bright and forcible illustrations of the way in which the Orient and Occident are being closely woven together. A world of keen philosophy was condensed into his succinct phrase, "Asia is coming to know us." This spread of knowledge modifies the missionary problems. Dr. Brown was particularly emphatic in his declaration that we should leave the native churches to shape their own creeds and politics. Let us pray that they may be soundly evangelical, but let us trust the divine life to express itself in forms suited to the native mind and heart. It was good to hear the representative of one of the oldest daughters of the American Board, which has outgrown its mother, take such broad and comprehensive ground, and ground to which the Board certainly in these later years has adhered to unswervingly.

Then came perhaps the most interesting feature in the entire day—the three-minute greeting by native Christians from foreign fields. The officers had taken pains to secure the presence of a representative of each of the leading countries in which the Board operates, who in himself could be called a product of missionary enterprise. The pictures of several appeared in *The Congregationalist*, Oct. 6. Some of them are studying in this country while others are in active service. They made a picturesque group as they sat together, several of them clothed in the flowing, rich Oriental garments and one or two wearing turbans. As they came forward to speak, one by one, the individuality of each was revealed in his bearing, gestures and words.

It was a series of delightful three minute surprises which the audience enjoyed keenly. Those who feared that the proceedings might be too spectacular or too mechanical, found nothing to justify their apprehensions. Each man seemed eager to express his gratitude and to bear witness to his personal Christian faith. That latter element was after all the most impressive. The listener felt that all had been soundly converted and all were adherents of Christianity not because of the material advantage which follows in its train, but because of the personal deliverance from sin it had brought them and the knowledge of the true life in Christ.

That thought came out by implication in the words of Mr. Fei of China, the son of Shanai martyrs, who said that many of his countrymen wanted the fruits of Christianity but did not care for its roots. The man from India told how as a boy scantily clothed and fed, he was rescued and blessed by a missionary of

the Board. He said that if he could only say three words they would be, "Thank you, Americans," over and over again. The Japanese hoped that America would do for other nations what it had done for Japan. Some spoke with the foreign accent, but each knew how to use the language of Zion, and better than that to evince the reality of his faith. It was a chain of testimonies that was in itself a forcible apologetic for Christianity. Here is the list of names of the speakers and the places from which they came:

Arnold Sidoba Hiwale of India,  
Henry Hoisington Kalasinghe of Ceylon,  
Akaiko Amana of Hawaii,  
Fei Chi Hao of China,  
H. H. Kang of China,  
Oscar M. Chamberlain of Turkey,  
Stephen ka Ndunge Gumede of Africa,  
Rev. S. Sato of Japan,  
Rev. Philip Reitinger of Bohemia,  
Frederick R. Ponce of Mexico.

By this time the afternoon was well advanced, but there yet remained the item on the program specified as a memorial offering. Mr. John R. Mott was selected to initiate it and no better man could have been found for the task or one more capable of holding an audience beginning to melt away. He spoke of the manifold voices which could be heard by those who had quieted their mind, the voice of the past, the voice of the need in the foreign field, the voice of the present and last of all that of the Master himself. He believed that harm results when aroused enthusiasm does not fruit into action, and so he would have all the awakened impulses of the afternoon crystallize in an offering. It was not to be a collection but a pledge of an extra gift the coming year.

Calling to his aid a dozen of the young Williams men who had been serving in the choir and as ushers, Mr. Mott speedily had cards in every part of the assemblage and shortly they came flowing back to be announced individually or in packs from the platform, the names, of course, being withheld. "\$1,000, \$500, \$300, \$100, five tens, twenty fives"—thus was tally kept. In about fifteen or twenty minutes it seemed best to call a halt, no extra pressure having been put on any one. In this way the spontaneous and sacramental character of the offering was maintained, each one who contributed feeling, doubtless, that he could not let so notable a day go by without some personal part in the movement it represented.

When all the pledges were figured up later in the day, they amounted to \$13,400; subsequently several gifts of considerable size, one of them being the promise of the salary of a missionary, were added to this gratifying total. So as this golden afternoon wore away those who composed the great audience, subdued yet exalted in spirit, grateful for the opportunity to have witnessed such a convocation, scattered, many of them to attend the evening service at Williamstown, but the greater portion to return to North Adams.

#### Four Simultaneous Evening Meetings

The Williamstown gathering on Wednesday evening was a strong and varied one. Rev. Nehemiah Boynton, D.D., pleaded for a greater spirit of comprehensiveness and then Mr. Harry Wade Hicks, who presided, introduced three of the native Christians who had spoken in the afternoon and several missionaries, present or prospective.

At North Adams excellent audiences filled the Methodist, Baptist and Congregational edifices.

At the Methodist church, where Dr. Capen presided, the first address was by President King of Oberlin, whose theme was, *The Changes in One Hundred Years in Missionary Theory and Practice*. He treated substantially the same subject which President Hyde had handled earlier in the day at Williamstown, but by a characteristically different method. Dr. Hyde emphasized the contrasts

in beliefs between the past and the present as applied to missions; Dr. King pointed out the natural processes by which the older views and methods have evolved into those of today. He said that there is no absolute change in spirit and methods, but only relative contrasts. The love of Christ and the sense of his compassion have always been the main motive of missions. Changes are the inevitable result of the gigantic application of the laboratory method to Christianity in the foreign field. Certain great and growing convictions have tended to modify the point of view and spirit at home, and thus has evolved the present conception of the need, attitude and methods of the missionary work. The adoption of modern forms of missionary activity have evolved out of experience. The evangelistic type by its success necessitated the pastoral, supervisory, educational, leading to self-supporting independent churches, expressing the mind and representing the character of the native Christians who compose them—the aim of missions in every field. Theological convictions have changed under the pressure of Christian experience and through the scientific conception of the universality of law and the theory of evolution. Back of all missionary endeavor lies the abiding conviction that in the good news of Christ we have the supreme good to share with all men. The missionary today recognizes and welcomes every element of truth in non-Christian religions, and reverences the liberty, the person and the ideals of those whom he seeks to win.

Rev. Dr. Henry E. Cobb of New York representing the Reformed Church followed President King with a moving address on *The Message of the Haystack Men to the Church of Today*.

At the Baptist church, where the young people rallied in large numbers, Dr. F. E. Clark presided and spoke effectively, he being followed by John R. Mott, whose theme was, *The Vision of the Haystack Band Realized by the Students of this Generation*. He believed that the vision of the Haystack men included an inter-collegiate movement but not until recently has the vision been realized in a strong student organization embracing the whole world. The need now is for more extensive missionary operations, an increase of supervising agencies, a statesmanlike plan, the occupying of territory not now covered and closer unification and co-ordination.

Prof. Harlan P. Beach with the subject, *The Missionary Challenge to the Student of this Generation*, made the point that now, when the nations are in the flux and willing to accept the aid of Christian nations, is the time for the Church to seize the opportunity. Students today are peculiarly well fitted for missionary tasks because of the range of study available to them, the prevalence of Christian unity and the means of preparation offered whereby volunteers go to their fields more intelligent touching their coming work and better equipped.

The gathering in the Congregational church was presided over by Pres. C. O. Day of Andover, who brought to light some suggestive historical facts and then Rev. T. C. Richards of Warren, Mass., gave his illustrated lecture on Samuel J. Mills, which, with its sixty illustrations, was much appreciated.

#### Tri-Union

No greater enthusiasm was called forth at any time than found expression during the hour on Thursday morning when Bishop W. M. Bell of the United Brethren and Dr. J. T. Ogburn of the Methodist Protestant Churches brought the greetings of their denominations and presented reasons for the consummation of the measures for union now in progress of those denominations with the Congregational churches. Bishop Bell named again the sixteen reasons for the realignment of Protestantism, which have been printed in *The Con*



gregationalist, and which have been approved by a California conference of Christian leaders. They were evidently approved by the assembled representatives of the American Board as was shown by the ardent and prolonged applause and not less by the throng of earnest faces which looked assent to the propositions for practical co-operation of the disciples of Christ of different names.

Rev. J. T. Ogburn, a contrasted type, physically and mentally, from Bishop Bell, but with the same controlling sense of Christian fellowship, a shrewd combination of New England wit and Southern hospitality towards friends, expressed the willingness of the Methodist Protestants to do Christian work for men in fellowship with Congregational Christians. Prof. E. C. Moore of Harvard, chairman of the Prudential Committee, fitly responded, noting that the name of the Board testified to its interdenominational history and its readiness to unite under its banner American Christians seeking the evangelization of the world. Rev. Dr. William Hayes Ward prayed for divine favor to this movement toward union, and later Dr. Washington Gladden introduced resolutions expressing the conviction that without waiting for adjustment of matters of polity and vested interests it is possible for the three denominations to unite their forces in foreign missions. A committee of seven was appointed to consult with the missionary interests of the other denominations, as follows: Drs. Washington Gladden, W. H. Ward, J. L. Barton, A. E. Dunning, Pres. Cyrus Northrop, Pres. J. B. Angell, Mr. E. H. Pitkin.

### Enlarging the Work of the Home Department

President Capen's recommendation in his communication to corporate members in advance of the meeting, that such increased expenses should be authorized as might be necessary for the more thorough education of the home churches as to their opportunity and duty to support foreign missions was discussed during the most of Thursday afternoon session. Dr. Lyman Abbott was the first speaker, heartily approving the proposal, as indeed all the speakers did, though there was some difference of opinion as to the form of the resolutions, which were finally adopted as amended after being referred to a special committee. The three field secretaries, also Messrs. C. A. Hull, E. H. Baker, E. H. Pitkin, J. H. Perry, Homer T. Fuller and several others took part in the debate which resulted in the adoption of a resolution that "we approve of such larger expenditure in cultivating the home field and in work among young people, as in the judgment of the Prudential Committee may be desirable, to the end that the new century, both at home and abroad, may begin with an advance and not with a retreat." Another resolution was also adopted, suggesting the responsibility of corporate members for raising money for the treasury in their own communities.

### Christ for the Moslem World

A distinctly new note was struck in the session of Thursday evening. For the first time in the history of the Board the declaration was put forth of its purpose to make direct effort to Christianize Mohammedans. The Cairo Conference of a few weeks ago, including representatives of the missionary boards of many Christian denominations, has brought to the front the necessity laid on the disciples of Christ to preach the gospel to every creature. Christian effort in behalf of the most of the 230,000,000 of the Mohammedan world has hitherto been barred. Concerted effort has now been proclaimed by many Christian societies through their representatives as about to be entered on. The American Board with its missions in Turkey is in the center of that world, and must of necessity declare its atti-

tude toward this movement. Although religious liberty to all Turkish subjects has repeatedly been proclaimed by the Sultan, it is well known that no Moslem in the Turkish Empire can change his faith without exposing himself to terrible persecution and probable death.

Rev. Dr. S. W. Zwemer, missionary to Arabia of the Reformed Church and moderator of the Cairo Conference, made an able and comprehensive address setting forth the vast proportions, the difficulties, the necessity and the possibility of making conquest of the Mohammedan world for Christ. Sec. J. L. Barton followed with a no less able and clear presentation of the problem in its relation to the

the other benevolent societies. The provision was inserted in the vote that the meetings should be so arranged that full time should be allotted to the work of the Board.

The preacher next year is Rev. Charles S. Mills of St. Louis, with Rev. Washington Gladden as alternate.

### The Closing Session

The devotional service, which on Thursday morning was led by Rev. Dr. G. F. Pentecost was on the last day in charge of Rev. F. N. White of Chicago, and the attendance was large. These services were marked by a spirit of earnestness and confident expectation.

### Dr. Charles E. Jefferson's Estimate of the Meeting

(Furnished at the request of *The Congregationalist*)

*A good, quiet, sober, helpful meeting, worthy of the time and the place and the cause. There was no boisterous enthusiasm or hilarious jubilation, but rather a deep feeling of gratitude for the years gone, and of hope for the years coming. The memory of past triumphs crowded out recollections of bygone differences, and once more, as at the first great Pentecost, men were all together with one accord in one place, waiting with serious hearts for new wisdom and power with which to do a work never before so clearly seen in its stupendous proportions, its tragic urgency and its inherent difficulties. It is now clear as the sun that however viewpoints may differ and conditions and methods change, the determination to win the world for Christ abides and will abide till the battle is ended and the victory is won.*

American Board which has fourteen of its twenty missions in direct contact with Mohammedanism, though only four of them are under a Mohammedan government. The proposition is to send more missionaries into Turkey, to devote their efforts to the twelve million Moslems for whose evangelization little effort has been made, to the Kurds along the upper waters of the Tigris and Euphrates Rivers, and to the Albanians in western Mesopotamia. It is proposed also to develop more fully the medical work among Moslems, to assist Turks in promoting education of all grades, to put forth a new and constructive literature in the languages of Moslems and so to organize missionary forces as to give to all Moslems in Turkey a true vision of the Christ.

The closing address of the evening was by Rev. H. G. Bissell on India's Millions for Christ.

### The Business Session

Some minor changes in the constitution of the Board were adopted, providing for the election of two secretaries, one home and one foreign, instead of three, and for one or more associate secretaries. It was recommended that a history of the Board be published in two editions. The first is to be a popular edition in one volume, to be issued within the next two years, provided that a special guarantee fund be raised of \$5,000. The second would be a two-volume edition to be undertaken when a fund of \$25,000 shall have been pledged for that purpose. Mr. Edward W. Capen was named as the historian.

Pres. Henry Hopkins of Williams College having renewed his request made the previous year that he be not considered as a candidate for re-election, since in his opinion as the president resides in the East, the vice-president should be chosen from the West, resolutions were adopted of appreciation of his services and it was voted that his suggestion that the selection of his successor should be from the West be adopted. The committee to nominate officers presented for vice-president the name of Rev. Albert J. Lyman, D. D., of New York. The other officers of last year were named for re-election, and as associate secretaries Rev. William E. Strong and Mr. H. W. Hicks. The four vacancies on the Prudential Committee were filled as follows: Charles A. Hopkins, Henry H. Proctor, Rev. E. H. Byington and Rev. A. P. Fitch.

The meeting next year is to be with Pilgrim Church, Cleveland, O., in connection with the meetings of the National Council and of

A resolution was adopted expressing the desire of the Board that at the coming Hague Conference the United States Commissioners should exert their influence to put an end to the atrocities in the Congo Free State.

A committee was appointed to take into consideration the erection of a monument on the Haystack field in commemoration of this centennial meeting.

Rev. Edward D. Eaton, who was a companion of the late foreign secretary, Dr. Judson Smith, on his visit to China several years ago, spoke appreciating words of Dr. Smith's life, character and service.

The platform was filled by missionaries home on furlough and new recruits, and ten-minute addresses were made by Rev. F. B. Bridgman of South Africa, Rev. E. G. Tewksbury and Dr. H. M. Kinnear of China, also by Mr. S. V. T. Trowbridge, E. St. John Ward, M. D., whose father was a former treasurer of the Board and Robert E. Hume, Jr. These young men have lately been commissioned as missionaries. Miss Charlotte E. Allen, who is to become Mrs. Ward, and Miss Laura Caswell, soon to be married to Mr. Hume, were introduced to the congregation.

The closing exercises included brief addresses by Rev. Dr. Busfield, pastor of the Congregational church, by the pastor of the Methodist church, and by Clinton Q. Richmond, chairman of the local committee of arrangements. After appropriate response by President Capen, Rev. Dr. E. E. Strong offered a tender prayer and pronounced the benediction.

### Chips from the Board

This year is marked by the largest receipts in the history of the Board and the increase is in the gifts of the living.

How sweet are those Thompson memorial chapel chimes! They did not ring half often enough to satisfy their admirers.

The North Adams Transcript gave every afternoon an excellent and extended report of the addresses, many being printed in full.

The proceedings and addresses are to be published in a volume at \$1 a copy. Several hundred subscriptions have already been received.

The Williams boys made their peculiar contribution to the gathering in the form of excellent singing, especially in connection with the academic service at the chapel.

The man who cannot change his mind when conditions have changed is not fit to govern a great enterprise.—*Dr. A. J. Brown, secretary of the Presbyterian Board.*

"This is the politest set of folks I ever waited on," was the comment of a good Methodist sister who had served a long apprenticeship at church suppers and conventions.

"Sam Zwemer," as those who know him best like to call him, is already a powerful factor in today's Christian movements and destined, if his life is spared, to be even more influential.

The missionaries had as much honor as any one, and a fine body of men and women it was. Their speeches were direct and effective and their personal presence a blessing to all who came in contact with them.

If Samuel J. Mills had known how many times his saying, "We can do it if we will," was going to come back to him in the meeting of a century after, and how many variations were to be rung on it, he would have held his breath or his ears.

Overheard on the Williamstown campus: "I made the mistake of my life in not heeding the call in my college days to dedicate myself to missionary service." The speaker was evidently a clergyman. Are other young ministers making a similar mistake today?

That was a wise mother, in a home where no servant is kept, who said: "I consider the entertainment of cultivated and Christian people a necessary part of my children's education. My own interest in foreign missions dates from meeting such guests in my girlhood home."

President Capen is at his best in brief addresses, and in each of the several instances which called for such addresses, at the opening and the close of the meetings, at the academic function in the memorial chapel in cap and gown and in the open air meeting he honored his office.

Missionary Tewksbury summarized well the program of aggressive missionary work by adding to the direct efforts for evangelism these three aims—to educate a native ministry, to increase the earning power of the Christian community, and to unite all denominations in founding and developing the Christian Church of China.

That was a very kind warning which some thoughtful Williams student gave in the form of a placard in large letters, "Beware of Pick-pockets." As one of the elderly feminine saints observed it on a conspicuous tree she struck an attitude and observed, "Well, I never before saw any sign like that at an American Board meeting."

It was good to see so many delegates from the New England institutions of learning. They exchanged courtesies as they met on the trains coming and going and their songs and cheering beguiled the journey not only for themselves but for many a traveler who might otherwise not have waked up to the fact that something was doing at Williamstown and North Adams.

Some delegates looked around at Williamstown for the log in regard to which James A. Garfield descanted so eloquently in his frequently-quoted speech. Dr. Gladden, who heard the address at a Delmonico banquet years ago, thinks Mr. Garfield said bench. But whether bench or log, it isn't in evidence now even as a curio in Williamstown. It was probably a hypothetical piece of timber anyway, but it has hard usage in the pulpit and on the platform.

Next time you meet a certain Newton (Mass.) pastor, ask him to narrate his marvelous escape from the Keely Institute at North Adams. He was piloted thither by a page who should

have conducted his charge to the sanatorium which was opening its doors to many. It took quite a while for the managers of the Keely Institute and the minister to straighten out the tangle. The former were inclined at first to subject him to the usual examination as to how long he had been afflicted with the malady and so on.

At one of the hospitable homes in North Adams the twelve-year-old son of the household shared his room with a young man under appointment to China. Two other guests were Orientals and from the three the boy picked up a good many new ideas. He went over to Williamstown burning with missionary zeal and a treasured half dollar in his pocket. Imagine his disappointment at the thank-offering service when only pledges were received in place of actual cash. He came home and said to his mother, "It was kind of rough on a feller who wanted to give all the money he had not to have a chance!" A way was found, no doubt, to satisfy his desire to help the heathen.

### Corporate Members Elected

Mr. Henry W. Lane,	Cheshire Conf., N. H.
Rev. Harry R. Miles,	Windham Conf., Vt.
Rev. Clifford H. Smith,	Rutland Conf., Vt.
Rev. Charles G. Merrill,	Worcester North Conf., Mass.
Rev. Samuel M. Cathcart,	Old Colony Conf., Mass.
Rev. Frederick A. Russell,	Essex North Conf., Mass.
Mr. Daniel O. Rogers,	Central Conf., Ct.
Mr. Uriah S. Shelley,	Central North Conf., O.
Mr. Edward H. Rhoades,	Toledo Conf., O.
Rev. Mason Noble,	State Asso., Fla.
Rev. John C. Myers,	Central Asso., Ill.
Rev. Archibald Hadden,	Muskegon Asso., Mich.
Mr. George N. Stray,	North Central Asso., Mich.
Mr. C. H. Stowell,	Southern Asso., Mich.
Mr. C. S. Kitchell,	State Asso., Wis.
Mr. Charles H. Cooper,	Manitowish Conf., Minn.
Mr. George E. Perley,	Northern Pacific Conf., Minn.
Mr. Edward E. Holmes,	Kansas City Asso., Mo.
Judge Newton C. Young,	Fargo Conf., N. D.
Rev. George B. Denison,	Grand Forks Conf., N. D.
Rev. Henry K. Hawley,	Jamestown Conf., N. D.
Rev. George Edward Green,	Central Asso., S. D.
Mr. Charles H. Tully,	Columbus Asso., Neb.
Rev. L. O. Baird,	Omaha Asso., Neb.
Rev. Francis L. Hayes,	Central Asso., Kan.
Mr. Edward H. Talcott,	State Asso., Mont.
Rev. Andrew U. Ogilvie,	State Asso., Ind.
Rev. Josiah H. Heald,	State Asso., N. M.
Rev. Charles E. Mason,	State Asso., Ida.
Mr. Peter Cook,	Upper Bay Asso., Cal.

### AT LARGE

Prof. Williston Walker,	Connecticut
Prof. Edward L. Bosworth,	Ohio
Mr. Clarence H. Kelsey,	New York
Mr. James M. Speers,	New Jersey
Hon. William R. Castle,	Hawaiian Territory
Mr. William H. Crosby,	New York
Pres. George A. Gates,	California
Mr. John G. Jennings,	Ohio
Mr. Harry Wade Hicks,	Massachusetts
Mr. Frank Kimball,	Illinois
Mr. H. H. Kennedy,	Illinois
Rev. Edwin H. Byington,	Massachusetts
Rev. Albert P. Fitch,	Massachusetts

### The Federation of Men's Clubs

The fourth annual convention of the Federation of Men's Church Clubs was held with the Men's Club of the Congregational Church at Adams, Oct. 8. Previous conventions have been held in Northampton and Boston, the larger proportion of organizations in the federation are in Eastern Massachusetts, and it was something of a venture to travel to the extreme western part of the state on this occasion. But the meeting was a significant success. The number of organizations represented were more than a majority, and, what was especially desired, other organizations were represented by delegates seeking for information. The interdenominational feature of the federation was demonstrated not only by the presence of delegates but by speakers from at least seven different religious bodies, Congregational, Methodist, Baptist, Presbyterian, Unitarian, Universalist and Episcopal. The greatest interest and enthusiasm prevailed throughout the meetings, the only regret being caused by lack of time for discussion of the practical organization and management of clubs. An invitation was given and accepted to hold the semi annual convention in March, 1907, with the Men's Club of the Crombie Street Church in Salem.

The committee of arrangements had prepared a notable program. How to Get Men to Co-operate to Serve the Church and the Community was the first theme, discussed by Rev. R. D. Mallary of Housatonic and Rev. W. R. Thompson of the Methodist church in North Adams. Of What Use can the Church be made to Men? was discussed by Rev. J. C. Tebbetts of the Episcopal church in North Adams, Rev. Newell M. Calhoun of Winsted, Ct., and Rev. J. T. Stocking of Newtonville. Rev. Arthur H. Pingree of Norwood, spoke about Work for Boys, and mentioned especially the Phi Alpha Pi Fraternity connected with the State Y. M. C. A. Rev. Walter G. Fiske of Auburn, Me., described his own organization, the Pilgrim Fraternity, devised especially for young men between fifteen and thirty years of age. These addresses were admirable.

The theme of the evening session was The Call of the Hour for Men. After a brief introduction by the president of the federation, Rev. P. T. Farwell, Hon. W. S. Slocum of Newton, spoke on The Call for Men in Municipal Life, Hon. John N. Cole, Speaker of the House of Representatives, urged loyalty to the commonwealth, and Congressman George P. Lawrence called for honest, courageous and intelligent men to serve the nation.

The convention voted to continue the publication of the *Brotherhood* as a quarterly, and the practical interest of those present was indicated by a contribution of one hundred dollars for general expenses. The club at Adams, which was the generous host for the convention, is one of the strongest in the state. Its president, W. B. Plunkett, believes heartily in the federation and has often shown his faith by his works coming to the aid of the organization in time of need. The marked success of this convention was greatly promoted by his assistance. At the supper, between the afternoon and evening sessions, Dr. Albright of Dorchester and Rev. Albert Hammett of West Newton, urged the claims of the federation. The notable fact of the meeting was the enthusiasm of all the men who attended it, and their faith in the enormous possible usefulness of this new and growing organization of men in the churches. He must be devoid of imagination who cannot realize it. F.

### Christian News from Everywhere

Rev. F. B. Meyer frankly credits his success at Christ Church, London, to the Pleasant Sunday Afternoon movement which has brought under the influence of the church a thousand men each Sunday from whom members and recruits have been won.

Christian Science was discussed at the last meeting of the Catholic (Roman) Truth Society, held at Brighton, Eng. Rev. Hugh Benson, son of the late Anglican archbishop said that "no doubt Christian Science worked cures, but there was no evidence as to these affecting anything but hysterical cases."

A demand for revision of the Prayer-Book of the Anglican Church is arising, voiced recently by the Bishop of Bangor, who says:

When we recollect that during the 110 years between 1551 and 1662 the Prayer-Book was revised and altered three times, and that now for nearly 250 years it has remained unchanged if we except trivial alterations, and when we remember that the Prayer-Book is the vehicle and guide of the religious inspirations of the nation, by which it holds converse with God, one may ask, has not the opportunity arisen for doing afresh the work done in the time of Charles II., and so revise it as to bring it more in harmony to the spiritual needs and necessities of the people?

I believe that God loves health of body, cheerfulness of disposition, a mind filled with clean and happy thoughts, and a spirit that rejoices in all the good things of this created world.—*J. W. Sylvester.*



## For the Children

### Whineyboy and Smileyboy

Little Mr. Whineyboy came to town one day,  
Riding on a Growleygrub, screaming all the way,

Howlyberries in his hat,  
Soreecher leaves atop o' that  
Round his neck a ring o' squeals,  
Whineywhiners on his heels.

What do you think—that awful day  
Everybody ran away!

Little Mr. Smileyboy came to town one day,  
Riding on a Grinnergrif, laughing all the way,  
Chuckleberries in his hat,

Jolly leaves atop o' that.  
Round his neck a ring o' smiles  
All of the "very latest styles."

What do you think—that happy day  
Not a body ran away!

—Charles I. Junkin, in *St. Nicholas*.

### The Pangs of Misprized Love

BY MARY BARRETT HOWARD

Mary Elizabeth, her feet bare, her frock torn and soiled, was tilting on the branch of an apple tree, the guest of Katrinka Knauber, the naughtiest little girl in town. Her costume and the hour—three o'clock in the afternoon—proclaimed her an exile from polite society, for although in that quiet village children of "the best families" were permitted during the morning hours to revel, unshod and unkempt, in mud pies and tree-climbing, it was an unwritten law that at the approach of the sun's meridian they should submit themselves to the ministrations of the grown-ups, and appear for the remainder of the day in the garments of civilization.

But on this particular day, Mary Elizabeth, for the first time in her seven years of life was suffering the pangs of slighted love. Early that morning Nellie Ingraham, her most "intimate friend," had run across the street to impart the momentous fact that Chauncey Olcott, a hitherto loyal bondsman of Mary Elizabeth, had invited her, Nellie, to accompany him that afternoon to the village pharmacy, there to partake from a white marble soda fount of the delights of "strawberry and vanilla mixed."

Therefore had Mary Elizabeth forfeited her favorite dinner of broiled chicken, green peas and strawberry shortcake, and fled to the forbidden society of Katrinka Knauber; and in the desperate attempt to forget her wrongs she had, with the able assistance of that cheerful young outcast, been indulging in a perfect orgie of mischief.

Katrinka, frowned upon by mothers on account of an inexhaustible capacity for inventing original and unforgivable pranks, had her good points. She was a warm partisan, and her forcibly expressed sympathy and indignation were sweet to Mary Elizabeth's sore heart.

She was generous too, and when after some hours of lawless wanderings the two little Ishmaelites returned to the shabby, tumble-down habitation that Katrinka called home, she insisted on sharing with her guest her own small portion of the family's midday repast of bread and molasses.

Mary Elizabeth was fond of this delicacy, chiefly because it formed no part of

her accustomed menu, and in the enjoyment thereof she had almost forgotten her troubles, when glancing down from her lofty perch she espied her perfidious friend mincing up the street arrayed in her best pink muslin frock and a triumphant smile. By her side, O, woeful sight! marched Chauncey Olcott, holding a diminutive pink parasol above Nellie, with an air of devotion that caused Mary Elizabeth to sink back among the apple blossoms in a state of collapse. Throwing her arms about the great tree she hid her face against the rough bark and sobbed so piteously that the alarmed Katrinka was at her wit's end to comfort her.

A sudden grunting from the pigsty below suggested to Katrinka a new idea.

"If you cry no more, Mary Elizabeth," she besought, "I will gif you von of dose leetle pigs vor your own."

Like a flash Mary Elizabeth was out of the tree and down on her knees in the rivulets of water that meandered through the muddy pen, her tears dried as if by magic. For Mary Elizabeth adored all dumb creatures, and the difficult task of deciding between ten little piglets, each more beautiful than the other, entirely banished her grievance from her mind.

"I tank you better vash him bevore you dake him home," recommended Katrinka, sagely.

Mary Elizabeth was embracing her newly acquired treasure with reckless fervor, but she acknowledged the soundness of Katrinka's advice, and notwithstanding piggy's protesting squeals he was held under the pump and thoroughly cleansed with the help of a scrubbing brush and soap surreptitiously obtained from the Knauber kitchen.

With her eyes shining like twin stars, Mary Elizabeth departed with the now snowy piglet under her arm. She did not trouble herself to imagine what Mrs. Knauber's feelings might be when she discovered that her too-generous daughter had given away one of the useful animals that formed the widow's chief means of support.

For some reason Mary Elizabeth deemed it wise to reconnoiter when she arrived at her own gate instead of rushing into the house in her usual impetuous fashion. Finding the coast clear, she stole quietly up the stairway to her own pretty room, and turning back the coverlets of her dainty white bed, she laid piggy to rest therein. Fearing that he might be chilly after his unaccustomed ablutions she went to her mother's wardrobe and confiscating a shawl of pale blue Canton crape, she proceeded to wrap it about her porcine prize until only a pink nose emerged from its folds.

Whether Master Piggy was worn out with his struggles or whether he really appreciated the luxury of a soft clean bed will never be known, but certain it is that instead of attempting to escape he laid his head on the pillow as one who would say, "Leave, ah, leave me to repose."

Mary Elizabeth was unable to tear herself away from this entrancing pet. Dragging a chair to the bedside she began to sing, softly:

Hush, my babe, lie still and slumber,  
Holy angels guard thy bed,  
Heavenly blessings without number,  
Gently falling on thy head.

Pretty red-haired Norah had been delegated to seek for the wanderer and had just completed a leisurely toilet, for it being the custom of Mary Elizabeth to "go traipsing off to goodness knows where," every time the world went awry with her, the family had felt no great anxiety when she did not appear at dinner.

Now as Norah stood before her glass she heard the voice of Mary Elizabeth chanting good Doctor Watts's cradle hymn. Hastening toward the sound she stood transfixed on the threshold of Mary Elizabeth's room. A shriek of housemaid stridency brought every member of the household to the spot where Mary Elizabeth was vigorously defying Norah's attempts to remove the uncanny occupant of the bed, and a chorus of shocked exclamations arose.

"O, Mary Elizabeth—your lovely white bed! My best shawl!" wailed her mother.

"Of all the quare, outrageous childer iver I seen, Mary Elizabeth bates Baniger," muttered Katy the cook, crossly.

"Where did you obtain the creature, child?" demanded her grandfather, adjusting his glasses with a judicial air.

"Katrinka Knauber gave him to me," the culprit faltered.

"Was it hers to give?"

"I—I don't know," Mary Elizabeth confessed.

"Don't you know that if it belonged to her mother and you took it without her permission that you practically committed a theft?" pursued Mr. Courtenay Owen with unprecedented severity.

"Yes, Mary Elizabeth, there isn't a cent's worth to choose between you and 'Tom, Tom the piper's son,'" agreed her father, frivolously.

Then Mary Elizabeth turned at bay, and in one impressive burst of oratory she chanted of her false friend, faithless vassal and heartless family.

"There doesn't a single person love me in all this world," she ended, tearfully, "and I can't even have a pig to comfort me."

She threw herself on the bed, clasping her one solace frantically to her heart. The expression of the faces about her changed with ludicrous swiftness.

"Come now, alannah," coaxed old Katy, "don't yez be falin' so bad. Sure an' I'll bake ye an illigant big little cakeen if yez'll take the little pig back to his mother who'll loikely be scrachin' fer him this same minyut."

"Faix, an' there's no nade to be tillin' the poor child such romances," broke in Norah, wrathfully, "sure an' it's me that'll be havin' the throuble of kapin' the crathur up here but it's not me that ud be brakin' her heart deprivin' her of it."

"Norah may go over and purchase the little animal," conceded Mr. Owen hastily, slipping a silver dollar into the housemaid's hand, "and if your parents are unwilling that it should remain here"—

"She may keep it—of course she may," coaxed Mrs. Carr, vainly endeavoring to kiss the cheek hidden in a tangle of sunny curls, "only, darling, don't you think piggy would be happier in a nice little pen in the barn-yard?"

"Undoubtedly he would," interposed Mr. Carr, briskly. "Come, Mary Elizabeth, we'll go tell Peter where to build a pen, and then we'll have up the horses and drive to Fairview for some soda."

Mary Elizabeth's sobs ceased. Perhaps piggy would be happier out there in the warm sunlight. Moreover the soda water at Fairview was of a superior sort, much better than anything her native town could produce. She sat up and brushed aside her tangled curls.

"Will you go too, Grandfather," she demanded.

It was the hour for the arrival of Mr. Owen's *Tribune*, and he loathed the sickish sweetness of the beverage of

which his prophetic soul warned him the small tyrant would require him to drink copiously. But he replied without hesitation,

"Most assuredly, dear child, if you wish me to do so."

Later, Mary Elizabeth sat enthroned in the old-fashioned "two-seater" enjoying the honor of driving, when two familiar figures appeared in the distance. She stiffened perceptibly at the sight, and as they met she bowed in the manner of a justly offended princess.

Pink-frocked Nellie Ingraham was swinging her brief skirts with an air of smug satisfaction, but her escort was looking unmistakably bored, for Nellie's society seemed unutterably rapid to a boy who had delighted in the infinite variety of Mary Elizabeth. That he had slighted and grieved her to whom his inmost soul gave allegiance was merely an ebullition of "the eternal masculine"

with its fondness for roving, its dislike of even silken fetters.

"Papa," questioned Mary Elizabeth after a solemn pause, "don't you think it is very much pleasanter for a little girl to be taken by her own folks to get soda than to go with just a boy?"

"I do indeed," responded her father, giving Mary Elizabeth a great hug.

But the next instant she was leaning out of the carriage.

"Mamma," she said with a wistful look in her brown eyes, "Chauncey Olcott just loves pink an' my best frock is blue. Don't you s'pose that if you should buy me a pink one—pinker'n Nellie's that Chauncey—p'raps?"

Mr. Carr laughed as his strong arm drew the child back into safety, but the eyes that met above the golden head held tears as well as smiles at the thought of what the coming years must bring to a nature so intense, so eager for love.

## The Home and Its Outlook

### Sunday

Not a dread cavern, hoar with damp and mold,  
Where I must creep, and in the dark and cold,  
Offer some awful incense at a shrine  
That hath no more divine  
Than that 'tis far from life, and stern, and old;

But a bright hilltop in the breezy air,  
Full of the morning freshness high and clear,  
Where I may climb and drink the pure, new  
day,

And see where winds away  
The path that God would send me, shining fair.  
—Edward Rowland Sill, in the new Household Edition of his Poems.

### The Art of a Little More

BY MABEL NELSON THURSTON

Those who have been fortunate enough to read the Journal of Elizabeth Drinker may possibly remember a little incident in which, as in a miniature, one sees reproduced the perfect poise, the exquisite and serene judgment, the unfaltering devotion to duty of that charming and admirable woman. The incident referred to is the death of the family cat in the thirteenth year of her age. Elizabeth duly recording the event, adds composedly:

"Peter dug grave two feet deep on ye bank in our garden and I saw her decently interred. I had as good a regard for her as was necessary."

O admirable Elizabeth Drinker, what a rebuke to our turbulent and ill-governed affections! Doubtless the cat, in the far distant years of her kittenhood, had had moments of aberration when she stole the cream or tangled Elizabeth's yarn, or was inopportunistically "underfoot;" it is not unlikely that, during her last days she was weak and sick, a trial to any but well-balanced nerves. But between had been, one cannot doubt, years when she nobly performed her duty in the matter of mice and won a just measure of the affection proper to a cat of age and standing. The end of it all, a grave two feet deep and a judgment without prejudice or passion—"as good a regard for her as was necessary."

It is perfect, irreproachable. Who of

us would have the effrontery to claim more regard than a nice balance of our evident faults and doubtful virtues should declare our due? And yet what human heart was ever yet satisfied with as much love "as was necessary?" It is the souls who, smitten by a heavenly passion for loving, have no time to weigh or measure in their eager giving, that bear the divine gift of balm. We want to be loved so much that the very measure of what is given us lifts us to meet its greatness. And if this may not be, let us at least be loved a little more than is necessary. It makes so much difference—this little more!

The phrase recalls a childish memory. In Miss Mary Wilkins's early stories one frequently discovers her heroines engaged in the laudable act of making bread. The process is accomplished with a thoroughness worthy of Elizabeth Drinker; there is never a shred of dough left sticking to the pan. This of course, is as it should be; no thrifty housekeeper would ever dream of countenancing the carelessness, whether of reckoning or handiwork, that left any superfluous dough upon the sides of the pan or elsewhere. And yet—there was a grandmother once, a New Englander of distinction and a cook by the gift of the gods. She knew to a fraction the amount of ingredients needed for any demand, yet somehow there never failed to be a little more than was necessary. It turned out in various ways—as tiny biscuits or cinnamon sticks, or a cocked hat or saucer pie; the point was that it always left over even when to anxious childish eyes the thing seemed impossible. Of course there would have been plenty without, but whether the question be one of affection or piecrust, the joy of life comes with the Little More.

Yes, justice is a great thing and thrift an admirable virtue and highly commended to America by all the rest of the world. Extravagance is a fearful delight which is apt to explode like a balloon, and leave in place of a soaring, buoyant glorious sphere a bit of shriveled skin. But between the two is wide margin for the practise of one of the greatest arts of life, the Art of the Little More. If the

Elizabeth Drinkers who, all their calm delicately-adjusted lives, bestow upon those about them all the regard necessary, would but once give to some erring fellow-creature an irrational meed of affection, how irresistible they would be! If they would but betray an occasional weakness, inexplicable, but dearly human, for the old family cat! That Elizabeth watched her interred was indeed something—if we could but rid ourselves of the haunting notion that it was to make sure of Peter's obedience to instructions!

There is still one door of hope. The grave was made "on ye bank in our garden." Across the orderly decorum of the statement blows a faint delicate breath of balm and southernwood and pinks. It need not have been the garden! Is it possible that here is the Little More?

### Closets

BY EDITH GAY

If we women were called on to name our bitterest grudge against our hereditary enemy man, we should be hard put to it to know which to mention. One characteristic, however, comes to the surface in some cases with particular virulence. As a rule, men do not appreciate how much room a woman needs to store her garments and put away unsightly objects. A closet is the last thing he thinks of in building a house, whereas it should be the first. We may be patient with an architect who plans our rooms in inconvenient sequence, and may forgive him for putting in colonial windows, which look well from the outside but are miserable to wash or look through; with a resigned sigh we may accept the step down between two rooms, but give us closets or give us death! Our patience terminates here.

For the architect who plans a house with insufficient closet room no penalty is too severe. Sometimes he allows one closet 3 ft. x 2½ ft. for the use of two chambers. Sometimes he puts in a three-cornered closet 1½ ft. x 1½ ft. in each chamber. Sometimes he puts one medium large



closet in the hall for the use of the entire family, and once, in a grand burst of inspiration, a man built the dormitories for a girls' college without putting in a single closet. That architect made himself notorious for all time. Probably he has had as many hard things said of him as any man in history. He must have been a woman-hater and taken this method to get even with the sex.

The wardrobe, as every woman knows, is not a substitute for a closet. It is only something definite to rage against in lieu of the man who built the house. And what can be more hideous than a large wardrobe in a little room?

Often a woman who might make home happy by being tidy and orderly is excusable for not doing so because she really has no place to put things. Every room should have a large closet with drawers, hooks and shelves in it, the latter not for the accommodation of a seven-foot man, but so that an ordinary everyday little woman can reach them. Every hall and passageway should have a closet and then there would be none too many. A man might laugh at the proposal of a closet in each room but the women won't laugh. Of course we understand about economy of space and all that, but we would rather have our space go into closet room than anywhere else.

Hast ever lived in a lodging house? Landladies are a vicious lot and pick out their houses with as few closets as possible, those few being in the large \$8 rooms. As for the poor mortals who pay \$3 a week, why, they can hang their clothes on the four good hooks behind the door. Sometimes in a spasm of generosity the landlady puts up a whole row of hooks on the side of the room the folding bed does not occupy, and hangs a cretonne curtain over them. If you don't like that you are a carping, fault-finding creature. The modern girl will soon be asking the landlady if she has a closet to let and if she has, whether a room goes with it. We read in stories, of bad children who are shut in closets. Oh! that we knew where they lived that we might move there!

With all the strikes there are nowadays, and the boycotting, why might it not be effective for the women of America to strike against living in houses with scanty closets? We should have the men at our mercy, for they cannot get along without us. Let us stand firmly together in an organized body and let our watchword be Larger Closets and If Necessary No Men.

### A Gift from the Humble

A Catholic woman servant who has lived many years in a Congregational family, by her sterling character and devotion to the invalid father, so won their hearts that the daughter taught her to read and write. The chief textbook used was the Children's Page of *The Congregationalist*, because of its large type and easy words. As she conned the simple, charming stories the woman learned to love the paper, and as she grew proficient, extended her reading and interest to its other pages.

While ill she read several issues quite fully, and her sympathies were drawn out toward the earthquake-stricken churches of the Pacific coast. From her scanty savings she recently brought to her mistress one dollar to go for the work of rebuilding. "Don't you want to send this to the Catholics in California?"

asked her mistress. "Their churches suffered too." She shook her head emphatically. "The Catholics have enough money," she said. "I know. I want this money to go to a Congregational church, and I would like Dr. Adams to have it." A modest gift, to be sure, but every penny instinct with love akin to that of the widow of whom the Master said, "She hath cast in more than they all."

I. E. K.

### Polly

Brown eyes, straight nose;  
Dirt pies, rumpled clothes.

Torn books, spilt toys:  
Arch looks, unlike a boy's;

Little rages, obvious arts;  
(Three her age is) cakes, tarts;

Falling down off chairs;  
Breaking crown down stairs;

Catching flies on the pane;  
Deep sighs—cause not plain;

Bribing you with kisses  
For a few farthing blisses.

Wide-awake; as you hear,  
"Mercy's sake, quiet, dear!"

New shoes, new frock;  
Vague views of what's o'clock

When it's time to go to bed,  
And scorn sublime for what is said.

Folded hands, saying prayers,  
Understands not nor cares—

Thinks it odd, smiles away;  
Yet may God hear her pray!

Bed-gown white, kiss Dolly;  
Good-night!—that's Polly,

Fast asleep, as you see,  
Heaven keep my girl for me!  
—William Brighty Rands.

### The Comradeship of Work

One of the best things about working for a living is that it gives the worker common interests with people with whom he could not otherwise come in contact. There are so many kinds of relations in life that are pleasantly profitable: the relations of social equals and of social unequals, of coevals and of persons of different ages, of master and servant, housekeeper and marketman, employer and employee, and endless others. One of the most accessible of all is the relation of co-workers, of persons of various stations, duties, and capacities engaged in the same task or in tasks which touch one another. The thing that more than any other single thing makes the individuals who compose human society interdependent is the necessity of making a living or the desire to make money. One does not realize either of these aspirations to advantage without getting down off any perch on which he may find himself installed, and working in the crowd shoulder to shoulder with the other workers.

A high degree of exclusiveness is only possible to do-nothings, and is only prized by know-nothings. The people who value it seem to think that the crowd contaminates and vulgarizes; that such virtue as they may contain is diluted and weakened by a large acquaintance with ordinary people; that the only people to have easy relations with are the "nice" people, the people of social position who have something advantageous to confer, the people who are best to dine with and out of whom something can be made. That is a mistaken notion, and the mistake is one of small minds. The people—the great mass of the people—are the fountain of honor and the main source of most advantages. The wise course is to get in touch with as many of them as is reasonably convenient.—E. S. Martin, in *Harper's*.

### Closet and Altar

THE CHRISTIAN'S BEST PRACTICE GROUND

*Be tenderly affectioned one to another;  
in honor preferring one another.*

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly consideration for the feelings of others, he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

A light that doesn't shine beautifully around the family table is not fit to take a long distance or to do great service somewhere else.—J. Hudson Taylor.

It needs not actual fraud or lies to make a home profane. Vulgar views of life, forgetfulness of God, purely material ambitions for the children, or unkind gossip, or querulousness and discontent—these make profane homes. A child's character has as little chance in them as Esau's had beneath Rebekah's tent.—George Adam Smith.

The home, like the individual, that covets self-containment covets spiritual decay.—John Hunter.

O happy home! and happy servitude!

Where all alike one Master own;  
Where daily duty, in Thy strength pursued,  
Is never hard nor toilsome known;  
Where each one serves Thee, meek and lowly,  
Whatever Thine appointment be,  
Till common tasks seem great and holy,  
When they are done as unto Thee.

—Karl J. P. Spitta.

If you want to teach a child that heaven is his home, that God is his Father, that Christ is his brother, that the ties which bind the world are family ties, you must begin by purifying the original ideas. You must make the thought of home endearing, the name of father sacred, the sense of brotherhood protective, the relationship of the family divine.—George Matheson.

Lord, if Thou hadst not given me this inner circle of my heart's affection, I might fear selfishness in the regard I have for them and the prayers I offer for Thy care and help. But they are Thine and Thou hast given them and I delight to bring their need to Thee, not forgetting the wants of all mankind, but loving others better because Thou hast taught me to love these more. Let my home be to Thee also a home and joy. Make the love which reigns among us a revelation of Thy fatherhood and the brotherhood of Thy Son. Give peace, if it please Thee, but deny us not Thy healing presence in our sorrow and adversity, Thy courage when we have much to do or bear. When we part, both go and abide, that Thy presence may make us glad in thought and love together even when we dwell apart. Keep us from the selfishness of our comforts, that for love of Thee our home joys may be shared with others. And to Thee be thanks for the love of the living and of those who are fallen asleep. Amen.

## The Children's Corner

THERE always comes a "fess up" time for old and young, and the best way is not to postpone it but to go to meet it and get it over. So let me "fess" that my offer for prize photographs has been a failure. I am grateful to all who tried, but there has come in nothing which M. E. (that's not Me, but the Managing Editor) thinks deserving of the prize.

It is all my fault. I did not give time enough for you to get your films and plates developed and printed, and I failed to "keep repeating" which somebody says is half the secret of success. ("Only then I should think an echo would be a great success," says Amelia Matilda. And so it is—for an echo.)

Now I am going to try again. I have two prizes for the best photographs taken by a reader of The Corner who is under the age of eighteen. They must reach us before Nov. 20. The subjects may be from vacation experience or any other subject, but they must be of general interest to the readers of The Corner, and they must be clear enough to print well. For the best picture we offer a prize of \$3, and for the next best one of \$2. And let me suggest that the best way to get pictures that will print well is not to get too many things in them. One whale will make a clearer picture than a thousand tadpoles.

Here, too, is Mr. Martin with his little confession. Of course all the Cornerers read his article in the paper for Sept. 29 on Kid Wouldn't Go:

Dear Mr. Peter Page: I see that mistakes are still made in the type-world, just as they used to be! In the article on "Kid wouldn't go," Sept. 29, the wrong publishers are given for Charles Eliot Norton's Heart of Oak books and for the Six Nursery Classics as well. If the children or old folks wish to find the old ditty (outside of the Hebrew Passover Service Book), they must go to D. C. Heath & Co.'s publishing house. Of course I know just where the mistake was made but modesty forbids me to state.

Yours truly,  
MR. MARTIN.

## LUCY'S LETTER

I am always glad when Amelia Matilda has some of her nephews and nieces come to see her, for then she sometimes asks me to visit with them and we have good times together. She has just had a visit from Lucy who, when she went home, wrote her aunt the letter which follows.

Amelia Matilda brought it to me, partly because it had some messages and partly to see whether I could read it. Can you? Part of it is plain enough and part even "ANTE MAY" did not make out till we and the professor had put our heads together. The professor knows all about old Greek inscriptions and manuscripts and he remarked that "it was an uncial and that the manner of writing belonged to the earliest paleographical period." You will have to look up these hard words in the dictionary, I think. Poor little Lucy! I wonder how she would feel if she could hear them thrown at her dear little letter.

I have asked D. F. to print it as nearly as he can in the form in which it came, but in the real letter the capitals were not all the same size and the lines waved gently up and down in a pleasant fashion.

DERE ANTE MAY

IGOTHOME

SAWKCAJDNATRALL  
WAITINGFORMEWHENI  
NOGAWEHTFOTUOTOG  
WEHAVEFOURCATSAND  
SAETIHWSASIMEHTFOENO  
SNOW.WOULDYOULIKTOO  
EVIGESAELP ENOEVAH  
MYLUVTWOPETERPAGEAND  
AMAMOWTENOSTNAWEHFIMIHKSA  
SAYSHEMIGHTLIKETOPLAY  
RENROCEHTNISSUP  
YURLUVING

LUCY

P S DERE ANTEMAY

HEREARE3KISESFORYOU  
EHDUWEGAPRETEPROFENODNA  
MINDIFICALLEDHIMUNCLEPETER  
SAMTSIRHCROFTNAWUOYODTHAW  
IWANTACANDYCANE

Of course I wrote at once to Lucy that she might call me anything she pleased if she would only write me a letter. I told her I did not want a kitten, but I did want a little girl very much indeed, and that if her mother had one just her age to spare I would speak for her, and if she came she should have a candy cane as long as my arm at Christmas, and we would play puss in the corner whenever we could get any one to help. I don't believe two can play puss in the corner very well. It would seem strange to be called "Uncle Peter," but then I think I could stand it if Lucy liked it.

MR. PETER

Ever since I have known myself at all I have known myself as Peter, and later as Mister Peter: but some of my correspondents seem to think the right name is Mister E.

"Please, Mr. Peter," writes one young lady, whose initials are M. S. P., "are you Mr. Peter at all, or Mrs. Peter or Miss Peter? How old are you, please? We want to know what you look like and all about you."

But that is more than I really know about myself and I should think a young lady would know that an old lady, as you evidently think I am, does not like to tell her age. But I will confide in you to this extent, that I am not over ninety, nor under seventeen. I never knew of but one woman by the name of Peter, but then I have known of women who took men's names to write over and I have heard of one man who took a woman's name. It certainly is puzzling, not only to M. S. P., but to other correspondents who hint that Peter wears petticoats. I really don't know what to do or say about it, but I can recommend the study of style in the Corner for internal evidence and when M. S. P. has made up her mind whether Peter ought to buy its (I shall have to say *its* under the circumstances) winter hat at a milliner's or a hatter's, I wish she would let me know. But I suppose, being an up-to-date young lady herself, she will meet the difficulty by telling me that Peter can buy any kind of a hat *it* likes at a department store. But that would be unkind, for M. S. P. would not, I am sure, be willing to buy her own hat there, and Peter is quite as particular as she.

P. P.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Oct. 21, Sunday. *The Children's Friend.*—Mark 10: 1-16

The blessing of little children comes naturally after the declaration of the sanctity of the marriage tie. This regard for the inherent right of children to respect and regard is almost a new thing in the history of the ancient world. A Roman infant's life depended on its father's will. Our abuse of childhood in factories and mines and in the neglect or cruelty of home or teaching is directly contrary to Christ's will. Childlikeness belongs to the initial stage of faith, but also to its continuance. We find it in all the ripest and wisest Christians.

*Teach me Thy purposes, O God, and let me receive all that Thou givest with a child's simplicity of faith, that I may do Thy will with gladness all the days of my pilgrimage.*

Oct. 22. *Worthy Walking.*—Eph. 4: 1-16.

The chosen of God must vindicate his choice. Why do we make our ideals of loyalty and righteousness so impersonal? Beware of forgetting our fellowship of work. Each has his own gift, but all belong together. No special grace may be used selfishly. Out of this thought of special gifts and the common fellowship comes the great hope of growth into perfected manhood in the image of Christ.

Oct. 23. *Putting Away Evil.*—Eph. 4: 17-32.

Here is no passive obedience. Heart and soul are to be put into the duties of practical righteousness. In the midst of a corrupt society, the Christians were to illustrate what a redeemed society should be. All obedience is conceived as duty of brotherhood, "for we are members one of another." This is a genial ideal of righteousness, with consideration and kindness founded on the lovingkindness of God. Compare Christ's warning against the unforgiving spirit.

Oct. 24. *Exclusions of the Kingdom.*—Eph. 5: 1-21.

These exclusions are in the present tense, they also carry warning for the future. So long as the heart is in uncleanness or covetousness there can be no room for God or joy. Christ's parables show that the kingdom will not always be open, the offer of a share in the inheritance will cease. This contrast between light and darkness reminds us that the day is coming when each man's work shall be known for what it is.

Oct. 25. *The Spotless Church.*—Eph. 5: 22, 33; 6: 1-9.

These Christians were not men of a spotless past, but they were called to spotlessness. Ideal marriage is the highest example of unity through free choice. Such is the unity of Christ and the believer. Christ aims not merely at our deliverance from an evil place, but at our attainment of perfect character. This is Christ's desire, shall we not help him to its realization?

Oct. 26. *The Armor of God.*—Eph. 6: 10-24.

This letter was written in a Roman prison where the armor of the guard was the most familiar sight. To Paul the evil of the world seemed a great conscious order of spirits organized in enmity to God, having immediate access to his thought. Life was something which must call out all his powers in order to be crowned with victory at last.

Oct. 27. *Ezekiel in Babylon.*—Ezek. 1: 1-15.

Ezekiel belonged to the first captivity, before the final overthrow of the kingdom. He was a priest, familiar with the temple and its furnishings. His first vision is like that of Moses, of fire. But instead of the simple vision of God's glory, we have here the strange imagery of the winged and plural-headed creatures which played so large a part in Semitic religious symbolism.



## Love's Tribute to Love\*

By Rev. A. E. Dunning

It is not the deed we do  
Though the deed be never so fair  
But the love that the dear Lord looketh for,  
Hidden with holy care,  
In the heart of the deed so fair.

The love is the precious thing,  
The treasure our treasure must hold;  
Or ever the Lord will take the gift,  
Or tell the worth of the gold  
By the love that cannot be told.

Why was the story told in the Gospels of Mary's offering to Jesus at the supper in her home? Because it was an essential part of the account of Judas's betrayal of his Master. The time when it took place was fixed by John as on the Sabbath evening before the Passover [John 12: 1]. The chief priests and Pharisees had issued orders to have Jesus arrested if he should be discovered by any one in the neighborhood of Jerusalem [John 11: 57], but they were afraid to seize him openly while crowds of pilgrims were attending the feast [Matt. 26: 5]. Matthew and Mark begin their accounts of the events which brought about the crucifixion with the warning of Jesus, two days before the Passover [Matt. 26: 1, 2; Mark 14: 1]. Then they introduce this incident which had already occurred, to explain how the chief priests found their opportunity. In their minds the chief importance of the story of the supper was what Judas was prompted to do because of it. But the greatest value of it in the mind of the Christian Church has been the act of Mary, and this was what Jesus desired and foretold [v. 13]. It shows:

1. *Love's tribute to Jesus* [vs. 6, 7]. Only John tells that the house in which the supper was served was the home of Lazarus, and that the woman was his sister Mary. That lets in a flood of light on what she did. She loved Jesus for what he had done for her and hers. He had brought life into their home where death had blighted all their happiness, and had done all this because of his love for them [John 11: 1-5]. His disciples and his friends expressed their affection for him in various ways. Some of them left their homes and gave up their business to follow him. They ministered to him and defended him up to the time of his crucifixion. No expression of personal devotion to him was so complete as this act of Mary. Peter came the nearest to it when he declared that he would die with him [Matt. 26: 35] and proved his sincerity by attacking the high priest's servant who sought to arrest Jesus [John 18: 10]. But Peter marred his expression of affection by denial.

Mary treated Jesus as her king. With costliest perfume reserved for kings and lavishness unmeasured she anointed the head and the feet of her guest after the manner of Oriental hospitality and wiped his feet with her own hair.

All subtle thought, all curious fears,  
Borne down with gladness so complete,  
She bows, she bathes the Saviour's feet  
With costly spikenard and with tears.

2. *Love's tribute misjudged* [vs. 8, 9]. Why did the disciples regard such use of the spikenard as a waste? Because they did not comprehend the feeling and impulse which prompted Mary thus to use it. Its value in their judgment lay in such use for some royal one as they thought she rendered to her Master. They knew that there were those able and willing to pay a great price to have it for such a purpose. They thought of the sufferings of the poor that its price would relieve, and of the comforts it would bring to them. They did not know that it was doing, in Mary's hands, a greater service to Jesus than it could do to the poor whom he loved more than they did.

3. *Love's tribute interpreted* [vs. 10-13]. "She hath wrought a good work on me," he said. He was about to make the supreme gift for the poor and for all men—the gift of his life on the cross [John 15: 13]. Mary anticipated it. His disciples knew that the Jews were seeking to kill him [John 11: 8]. He had told them that

the priests would succeed in their purpose [Luke 18: 31-33]. Mary knew what they knew. She was doing what she would never again have the opportunity to do, though she might always minister to the poor [v. 11]. She was preparing his body for burial. One week later she was probably at his tomb to complete the service [Luke 23: 55, 56].

"She hath done what she could," said Jesus. She wrought a change in him by her deed, brought into his spirit courage and cheer to face his great trial.

4. *How love's tribute brought about the death of Jesus*. It stirred in Judas his smoldering avarice and disappointment to activity. He was the man who had first suggested that the use of the ointment was a waste [John 12: 4-6]. The other disciples honestly thought that the money it had cost might better have been spent on the poor. But Judas thought it might better have been spent on himself. He left the home in which he had witnessed the supreme act of devotion and sold his Master into the hands of his enemies. Luke says that Satan entered into him [Luke 22: 3].

The lessons of this story, plain and impressive, come throbbing into the teacher's mind as he meditates on it. Think of the men and women who have joyfully given their lives as tributes of love to Jesus. Some have done it in their own homes, some in the midst of their countrymen who could not understand the sacrifice, some in far off lands. What a record of breaking of alabaster vases is to be read in the history of missions in China during the last six years!

Listen to the reiterated question of those who cannot comprehend the meaning of such sacrifice or measure its results—"To what purpose is this waste?"—to their monotonous assertion that money and lives spent on foreigners ought to have been given to the poor at home. The answer is by the young men and women who every year part from home and friends and go forth with the gospel of Christ which is to them most precious.

Think on the words of Christ to his disciples in Mary's presence—"She hath wrought a good work on me." "She hath done what she could." Can you make your gifts to him worthy of that saying? Set over against one another his word about Mary [v. 13], and his saying about Judas [Matt. 26: 24], and ask which spirit it is wisdom to choose, and which way it is best to follow.

## Dr. Dawson at Taunton

Dr. William J. Dawson began the fall evangelistic campaign in his own city, Oct. 7. Fourteen churches united in the movement, including the Episcopalian, Unitarian and Universalist, whose pastors participate heartily. The opening service on Sunday evening was held in the theater, the largest audience room in the city, and was attended by more than 1,500 people, as was proved. Dr. Dawson's sermon was upon Nicodemus and the New Birth, his eldest son participated in the opening service and at the close of the sermon his daughter Muriel sang a gospel hymn in a clear, sweet voice and with evident power upon the hearers.

The plea that the young and interested should take a first step in the Christian life by rising before the congregation was made at the opening service and was responded to in spite of the feeling cherished by many that such appeal at the very start was premature in view of the summer relaxation. Through the week the services were continued daily in Odd Fellows' Hall, thus avoiding the favoring of any single church or the changing among the churches. Despite the usual hindrances, weather, multiplied engagements and lack of preliminary interest, the attendance on the week day meetings steadily increased.

G. H. J.

## The Home Missionary Fund

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\*International Sunday School Lesson for Oct. 28. Jesus Anointed in Bethany. Text, Matt. 26: 6-16.

## The Literature of the Day

### A Monumental Work Completed

No single contribution of greater value to foreign missions has been given to the world during this generation than Dr. Dennis's three volumes on Christian Missions and Social Progress, the third of which has just appeared. We do not forget great individual bequests like the Swett and Arbuthnot benefactions, or the effect of such devoted lives as those of the late James Chalmers of New Guinea and James Stewart of South Africa, but this survey of the wide field from a sociological point of view, marked at once by comprehension and by elaborate detail and ranking high as a literary product, must contribute a powerful impulse to the onward march of missions. These volumes of Dr. Dennis's together with the statistical appendix which appeared six years ago, dignify and greatness the enterprise of the world's evangelization and draw out in minute detail incontestable and significant facts. No candid man can spend a short time looking them over without acquiring a new respect for the missionary movement. It ceases to be in his eyes—if it ever was before—a romantic and inconsequential undertaking of a few fanatical souls. It becomes the greatest factor in the uplift of mankind everywhere and the main instrumentality through which the nations are to be brought together into one happy, harmonious brotherhood.

Dr. Dennis little realized when he began his preparation twelve years ago for a single course of lectures at Princeton, how far his researches would ramify and into what they would fruit. His task has grown on his hands and he has brought to it personal knowledge of missionary fields, the scholar's capacity for gathering and systematizing facts, an effective literary style and a heart beating in sympathy with Christ's last command. His home in New York all these years has been a receiving station for live news from all the mission fields and from most of the missionary boards of the world and here this quiet, dignified gentleman with his clerical assistants has been making ready for the printed page the abundant material received.

Dr. Dennis's chief endeavor has been to show how missions have created a new social status through the world. This last volume goes on to specify the definite contributions of Christian missions to social progress, grouping them under four heads: (1) Results tending to develop the higher life of society; (2) results touching national life and character; (3) results affecting the commercial and industrial status; (4) the bearing of religious reformation upon social betterment. Full page illustrations of missionary plants, groups and individual workers make evident the educational, industrial, social, literary and personal phases of the work. If these volumes receive the attention they deserve from the Christian public, they will help mightily to dispel the ignorance and prejudice touching foreign missions still too generally prevalent, for as Dr. Dennis himself says, "There is no great and useful venture of contemporary progress of the world of which so little is

known by the average man as the missionary enterprise."

[Christian Missions and Social Progress, by James S. Dennis, D. D. pp. 675. Vol. III. F. H. Revell. \$2.50 net.]

### New Light on the Father of Congregationalism

Mr. Champlin Burrage has given to the public in a monograph of seventy-five pages the results of several years of painstaking research into the career of Robert Browne, the pioneer expounder in England of the principles of church government on which modern Congregationalism has developed. Aided by the income of a fellowship of the Newton Baptist Theological Seminary Mr. Burrage has delved among forgotten piles of manuscripts and books in public and private libraries in England, and availed himself of the counsels of antiquarians and historians. About three years ago he discovered and published a hitherto unknown manuscript by Browne, entitled *A New Year's Gift*, and during the past and present years he has found two other manuscripts, comprising in all between sixty and seventy thousand words in Browne's own handwriting. The title of one of them is *An Answer to Mr. Cartwright's Letter, for Joyninge with the English Churches*. The other is called, *A Reproofe of Certaine Schismatical Persons and their Doctrine of God*. The latter Mr. Burrage regards as "the lost key to the true understanding of the latter half of Browne's life." The schismatical persons against whom the reproof is directed are the London Congregational martyrs, Barrow and Greenwood, and the argument was that it was not unlawful to worship in the Established churches. A summary of the manuscript is given, with extended extracts. Mr. Burrage hopes to be able to publish it in full with an account of its discovery.

On the basis of these manuscripts, especially the last mentioned, Mr. Burrage draws conclusions concerning Browne's character somewhat at variance with those of Dr. H. M. Dexter and other writers. He regards Browne as more of a hero and less of a crank than has commonly been supposed, though the testimony of Robert Baillie, Thomas Fuller and other records seems still to confirm Dr. Dexter's judgment of him in his last years as "eccentric, infirm and probably insane."

Congregationalists will be much indebted to Mr. Burrage, and to Newton Theological Institution for furnishing him the means for making this valuable contribution to the history of Congregationalism, and of the beginnings of the policy the principles of which underlie all denominations whose organization and government are democratic.

[The True Story of Robert Browne, by Champlin Burrage. Paper. pp. 75. Henry Frowde, London.]

### RELIGION

*Studies in the Book of Job*, by Rev. Francis N. Peloubet, D. D. pp. 115. Chas. Scribner's Sons. \$1.00 net.

Dr. Peloubet announces that this book is "for advanced classes in the Sunday school, for Biblical literature courses in high schools

and colleges, for evening services, and for individual use." To this end he has included only so much of the text as could be read, if desired, in an hour's service, different persons assuming the different parts in the drama, and giving all of its essential meaning. For class use he has added comments from the best sources, good explanatory notes and other helps for teachers and pupils, with an admirable bibliography for those who desire further study. He has thus provided a unique and useful handbook on one of the grandest books of the Bible, too little known and seldom studied.

*A New Appraisal of Christian Science*, by Joseph Dunn Burrell. pp. 75. Funk & Wagnalls Co. 50 cents net.

Dr. Burrell has done good service in the preparation of this brief, clear, dispassionate and thoroughgoing appraisal of the claims of Mrs. Eddy's system upon the attention and confidence of the world. Not that the thousands of Christian Scientists will read it, but that it puts the essential fact of history and philosophy into clear perspective and shows those who are at once astonished and tempted by the vogue of the system and yet are capable of clear thought, the fallacies which lie in its assertions, the contradictions of its argument and the vague or slippery handling of the facts of Scripture and the world by its founder and apostles. The author has doubtless found the question a practical one in his Brooklyn pastorate and is well qualified by special studies for the task.

### BOYS AND GIRLS

*A Toy Tragedy*, by Mrs. Henry de la Pasture. pp. 278. E. P. Dutton & Co. \$1.50.

A story of English children which will introduce American readers to ways and manners which are quite foreign to their experience. The little mother who sacrifices herself to her selfish younger sister is sympathetically drawn but the story as a whole is too artificial for children's reading.

*Captain Jack Lorimer*, by Winn Standish. pp. 296. L. C. Page & Co. \$1.50.

"The feller who is patient, brave and cheerful; lives a clean life and never misses a chance to help somebody else; won't lie or cheat or try to take advantage; doesn't whine when he gets beaten, but keeps right on doing his level best"—such a hero is Captain Jack. Those who understand the language will enjoy the struggles and victories of the Millville High Athletic Association, and all right-minded persons must approve of these ideals in conduct.

*Four Boys in the Yellowstone*, by Everett T. Tomlinson. pp. 399. Lothrop, Lee & Shepard Co. \$1.50.

At the close of their high school course four friends travel together from Boston to the Yellowstone. The purpose of the author is to describe, in this manner, some of the interesting places in our own land. About a third of the book is devoted to the Yellowstone Park. The remainder describes Buffalo, Niagara, Cleveland and other places through which the boys pass. The work is fairly well done and is apparently to be continued in subsequent volumes.

*Patty's Summer Days*, by Carolyn Wells. pp. 296. Dodd, Mead & Co. \$1.25.

This fourth volume of the history of Patty tells of her strenuous school days and then of the delightful vacation that followed. A charming young stepmother has come into her life. She indulges in an automobile trip and in other joys of an older fashion, such as a quilting party. It's a pretty, butterfly kind of existence, filled with the love of pleasure and of beautiful things.

*The Crystal Sceptre*, by Philip Verrill Mighels. pp. 346. Harper & Bros. \$1.50.

A young man falls from a balloon to an undiscovered island. Here he finds the missing links. On the principle that among the blind the one-eyed is king, he wins his way to sovereignty. But this involves struggles with Red Links and Black, tigers and poisonous serpents. More spice is added in the shape of boards of gold and a beautiful captive maiden. The style is excellent, the information incidental and the flow of events unceasing. But there is too much gore, even for a boy's book.



## FICTION

**The Perfect Tribute**, by Mary Raymond Shipman Andrews. pp. 47. Chas. Scribner's Sons. 50 cents net.

For sentiment and art this is one of the best of all recent American short stories. It was instantly recognized on its first appearance in *Scribner's* as a masterpiece in its kind. Its picture of Lincoln for insight and reserve, is a delightful interpretation of character.

**Power Lot**, by Sarah P. McLean Greene. pp. 396. Baker & Taylor Co. \$1.50.

Mrs. Greene in writing the story of the reformation of a young man under the influence of hard work and a strange environment, labors under the fundamental disability of apparently being unable to understand how a man thinks and acts. The book is, however, full of humorous situations and keen observations of life in the remote corner of Nova Scotia which she depicts. The women are drawn with insight and sympathy, but the men who are anything more than accessories are impossible. Nor does Mrs. Greene's love of violent contrasts help. After the shrieking ribald brutality of the first reception of the helpless inebriate, it is a little difficult to become interested in the rabble of the shore. Let the reader content himself, however, with the ladies and the episodes and he will find much to amuse him in the story.

**The Robberies Company, Ltd.**, by Nelson Lloyd. pp. 404. Chas. Scribner's Sons. \$1.50.

Mr. Lloyd's story is social satire, with a strong dash of humor. His company is a group of intellectuals, intent on giving the world violent object lessons on the perverted sense of values which prevails in our present life. They select for treatment a New York man-about-town of idle wealth and social prominence. The plot is odd and well carried out, but neither as humor nor satire is the story as effective as some of the author's earlier books. And it shows signs of haste in slovenly or ungrammatical sentences like: "When you went away last Monday without my seeing you, I felt terrible." "I like you better than ever now and I am more determined than ever that the company will have you." Mr. Lloyd has done much better work than this.

**Ewa, a Tale of Korea**, by W. Arthur Noble. pp. 364. Eaton & Mains. \$1.25.

Modern Korea in all its ignorant, distracted helplessness is here presented in vivid fashion. A young Korean is supposed to tell the story. He has the temerity to fall in love with a beautiful slave girl, though already affianced to the girl of his father's choice. His efforts to rescue Ewa lead to many romantic and tragic adventures. The narrative culminates in the historic murder of the queen mother, instigated by the Japanese. Ewa becomes a Christian and dies a loyal martyr. Though harrowing, the book repays reading owing to the photographic realism of the setting.

**Blind Alleys**, by George Cary Eggleston. pp. 414. Lothrop, Lee & Shepard Co. \$1.50.

"All alleys are blind to the man who has no need to make money," says one of the characters of the book. "Nearly all our efforts to better our fellowmen lead us into blind alleys," says another. The philosophy of philanthropy in a city like New York is discussed in an entertaining as well as profitable manner. The double love story is natural and pretty. The mysteries are less natural but they, too, add to the interest.

## MISCELLANEOUS

From a Cornish Window, by A. T. Quiller-Couch. pp. 367. E. P. Dutton & Co. \$1.50 net. There is much of interest both in literary and personal matters in Mr. Quiller-Couch's round of the year. It contains the expression, sometimes in heat, oftener in intervals of leisure, of a strongly individual and humorous student and observer. Now and then he applies (British) politics to literature in a telling way—as in his analysis of Kipling's philosophy of empire. A true Cornishman, the picturesque elements of life in his native duchy and the claims of the Celtic view of life strongly appeal to him. There is room for skipping; but those who love forlorn, discursive and humorous writing will pick out many rewarding pages.

Harvard College by an Oxonian, by George Birkbeck Hill. pp. 337. Macmillan Co. \$2.00. A new edition of a work published in 1894. It

is an interesting sketch of the history of Harvard College from the point of view of an Oxford graduate and introducing occasional comparison with Oxford customs. The author tells, also, a goodly number of college yarns which Harvard graduates will enjoy.

**Science and Idealism**, by Hugo Münsterberg. pp. 71. Houghton, Mifflin & Co. 85 cents net.

A lecture delivered at Yale in the Harvard lectureship. Professor Münsterberg addresses himself to the central problem of idealism—that of the existence of ultimate and independent values. His characterization of the present-day philosophical situation is happy and so is his definition of science as an artificial approach to life—the assumption of the position of a wholly disinterested observer. The analogies from art which he uses are suggestive and the whole argument is well worth careful following.

## Books and Bookmen

Mr. Bliss Perry of *The Atlantic* has summered in Belgium and will winter in Italy.

Rev. Dr. Macmillan of Glasgow, will be the authorized biographer of Dr. George Matheson.

President Roosevelt is to have an article on Celtic Sagas in a forthcoming number of *Scribner's*.

Next February the centenary of Longfellow's birth will be celebrated, and the Cambridge Historical Society already has begun to plan for the event. William Dean Howells will be the orator of the day.

Prof. J. P. Mahaffy of Trinity College, Dublin, will lecture in Boston next year on the influence of Greek literature on modern English literature. He is well known to American Chautauquans as a bookmaker and lecturer, and a historian of standing in the academic world.

A new help to Bible study entitled *A Dictionary of Christ and the Gospels*, is being edited by Dr. Hastings, the editor of the well-known Hastings Dictionary of the Bible. It will be issued in two volumes, the first of which is announced for this autumn by T. & T. Clark.

President King of Oberlin, in his collection of letters on the Great Truths of the Christian Faith (published by the Pilgrim Press), has written a book which is meeting with the approval of Christians of every name. A ritualistic Episcopalian reviewer in the *Living Church*, says that it is a long time since he has read a volume that so convincingly presents the spiritual life in its human reality and reasonableness.

A new book by Dr. Charles R. Brown, entitled *The Main Points—A Study in Christian Belief*—is soon to be brought out by the Pilgrim Press in a typographical dress worthy of it. Other notable books from the same publishers are Prof. J. W. Buckham's *Christ and the Eternal Order*, Rev. G. H. Hubbard's *The Teaching of Jesus in Parables*, and *Hero Tales*, an illustrated book for young Congregationalists, by Mrs. Ozora S. Davis. This house argues that a religious book need not be forbidding in form and its new books certainly appeal to the eye as well as the mind. A good example of this is the change in appearance of *The Monday Club Sermons*. The new holiday edition of *The Song of Our Syrian Guest*, with its colored frontispiece, is remarkably attractive.

## Other Books Received

**OUTLINES OF ANCIENT HISTORY**, by William C. Morey, Ph. D., D. C. L. pp. 550. Am. Book Co. \$1.50.

**REPRESENTATIVE MEN**, by Ralph Waldo Emerson, edited with notes, etc., by Philo M. Buck, Jr. pp. 221. Macmillan Co. 25 cents.

**THE WAR OF 1812**, by Everett T. Tomlinson, Ph. D. pp. 200. Silver, Burdett & Co. 54 cents.

**THE QUEEN'S HOSTAGE**, by Harriet T. Comstock. pp. 319. Little, Brown & Co. \$1.50.

## Co-operation between the Church and Labor

Labor movements in Toledo have become exceedingly interesting owing to various important strikes in progress. The attention of the laboring man has been directed to the churches by special sermons and discussions in the Pastors' Union. Recently the Central Labor Union extended an invitation, through its president, to the Pastors' Union to send fraternal delegates to the Central Labor Union. This invitation was accepted in resolutions expressing sympathetic interest in its problems, favoring arbitration of differences, appreciating and reciprocating the courtesy and pledging co-operation in securing a full understanding of facts on which action should be based. Rev. Ernest Bourner Allen, a Congregational pastor, was one of three delegates chosen for this important and difficult representation. The fruit of the plan will be awaited with interest. ABE.

## Two Memorial Services

At *Weston, Vt.*, a service was recently conducted by Secretary Merrill of the Domestic Missionary Society, in memory of Miss Mary L. Barbour, who died in North Granville, N. Y., last August.

Twenty years of her life had been spent in caring for an invalid mother, father and friend. She had engaged in missionary work in various Vermont fields before coming to Weston. Her pastorate was among the longest of those who had served the Weston church in its more than a century of life. In her nearly ten years, she has particularly strengthened the church through her work among the children and young people. Feeling that she was better fitted for the pastoral than for the evangelistic office, she had thought of ordination; but her personal shrinking from a position that might raise question among others as sensitive as herself, led her to forego the plan and remain content as a lay worker. She will be succeeded soon by another woman. R. V. R.

The *El Reno (Okla.)* church held a memorial service last month for its pastor, Rev. E. J. Moody, who died suddenly while on his vacation in the North. Rev. J. H. Parker of Kingfisher had charge of the service, assisted by Rev. C. G. Murphy. Rev. Mr. Carter, president of the Ministers' Alliance of El Reno, spoke in behalf of the ministers and churches.

Mr. Moody was one of our strongest ministers, and a man beloved. Not only El Reno, but all our work in Oklahoma will keenly feel his loss. C. G. M.

Bennington, Vt., plans to suitably mark with a tablet the spot where William Lloyd Garrison in 1829 published his *Journal of the Times*.

**Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.**

**NOTE.**—Safety lies in buying only Royal Baking Powder, which is a pure, cream of tartar baking powder, and the best that can be made.

## The Iowa Idea at Bay

By Rev. George L. Cady, Dubuque

Whether government shall be of the people, by the people and for the people or of the mighty, by special privileges and for the few is the irrepressible conflict of all history. The face of it changes, but the heart of it is ever the same. From the strike of Moses to the Agrarian Laws of Rome, from the Magna Charta to the Declaration of Independence and from the Emancipation Proclamation to the Rate Bill—it is the same old question whether the people are to be ruled in their own interests or exploited in the interest of some one else.

This is the issue at stake in Iowa and it has been christened the "Iowa Idea," but it is the "Age Idea." It is not the issue between the Republican party and the Democratic, but it is this which has divided the Republican party in two camps more hostile and more hateful than that which ever separated the two old parties. This main idea has divided itself into two sub-issues—the railroad and the tariff. A glance at the railroad map of Iowa will show that it is more closely netted with rails than almost any other state until within its borders there are 10,000 miles of main track, with an assessed valuation of over \$58,000,000. The gross earnings for the state last year were \$57,896,000 or almost dollar for dollar on the assessed valuation. The state law places the power to make this valuation in the hands of the executive council, consisting of the governor, the secretary of state and the treasurer. No wonder that such a gigantic interest should be in politics and that it should have constituted the most powerful lobby which has ever been in Des Moines. It is claimed that for years it dictated candidates, platforms and legislation and controlled the officers of state.

Now there is this difference between a manufacturing and agricultural state in relation to the railroad problem: in a manufacturing state only the capitalists are shippers and the laboring man is interested only indirectly. In an agricultural state like Iowa every farmer is a capitalist and shipper and almost the total vote of the state is intensely interested in the control of the means of transportation. By the census of 1900 Iowa is credited with raising 97,000,000 swine, 94,000,000 cattle, 385,000,000 bushels of corn and 165,000,000 bushels of oats, and \$15,800,000 worth of butter and cheese. The total value of farm products was \$360,000,000, which placed her first among the states, but in value of manufactured products Iowa stood seventeenth. With such crops to be moved, no wonder that the people have determined that the railroads in Iowa must bear their full share of taxation and must be run in the interests of the people. Iowa is not ready to be *Baer-ized* and acknowledge the "divine rights" of the corporations to rule her.

It was a strange freak of politics that the leader of this fight is one who was successively railroad surveyor, railroad engineer and at last the most prominent railroad attorney in the State of Iowa and yet the railroads of Iowa which had helped lift him into power are now lined up to crush him and drive him from the field of politics. Governor Cummins had held his office for two terms and had made himself a *persona non grata* to the railroads. During that term he had increased the assessed valuation of the railroads fifty per cent., he had aggressively pushed through the anti pass law which cut off the grip the corporations had on the public official and had outlined his policy as one which was to crush the lobby they had for years held in Des Moines. As their standard bearer they picked out a man who is personally as clean, and intellectually perhaps the superior of Mr. Cummins, but Mr. Perkins of Sioux City was from the beginning in the hands of the corporations. There is too much evidence of their purchasing papers, intimidating delegates to doubt it. The leader of his

cause was Blythe of the great Burlington Railroad and behind him a host of railroad satellites. It was the bitterest campaign ever waged in our state. It was impossible to get the news and facts, for both sides, like Zach Chandler, "claimed everything." Up to the very evening before the convention the Perkins men were confident of victory—a confidence which was shattered on the first ballot giving a large majority to Governor Cummins for a third term—an unprecedented thing in Iowa.

A spectacular and unfortunate incident of the campaign was the coming and going of Leslie M. Shaw, Secretary of the Treasury. He is one of our best known but perhaps not best trusted politicians. He hates Cummins with an un-Methodistic hatred and that hatred was not softened by the hisses which greeted him and dismissed him from Iowa in the convention which nominated Cummins.

But this is not the height of Mr. Cummins's offending—he has had the temerity to stand and throw spitballs at the idol of the Republican party, around which the party has mustered its clans now lo, these many years. It is this which has brought him prominently before the public, for he has stood as the leader in the movement for tariff reform. He had declared in 1901 that the tariff was the shelter of the trusts and in 1905 had asserted that "the amount of graft of all the insurance companies for all time would not equal one-fifth of the amount of which our people are robbed every year by excessive tariffs," and immediately the people who believe that government is for the few and by special privilege arose like those of Ephesus to hustle him out crying, "Sirs, ye know that by this craft we have our wealth." No wonder they determined to knife him and on that proposition they are still "standing pat" for they would rather see the Democratic nominees elected than to see Cummins succeed. The promise has already been made that they will deliver 40,000 "stand pat" votes to Mr. Porter. If they can deliver, the success of Mr. Cummins is not at all sure, even in a state which carries Republican nominees into office with a hundred thousand majority. With them it has ceased to be a question of principle and has become a mere question of personality and they have determined to defeat Cummins at any cost. The cost would be the splitting of the Republican party and the election of the Democratic ticket. To many of us who are Republicans, but "free born," that would not necessitate our emigration, for Mr. Porter, the Democratic nominee for governor, is an elder in the Presbyterian church and Mr. Dennison, the Democratic nominee for lieutenant governor, is a member of our church here and both are high-minded, patriotic and incorruptible.

But this is the question: Will the Republican leaders listen to the voices of the younger generation who are convinced that we must have tariff reform? There is a growing conviction that Dr. Parkhurst is right when he said in the last *Munsey*: "Protective tariff, viewed as an economic principle, the system as at present enforced among us is a slap at the working people of the country, and is a device for abstracting money from the lean purses of the poor and turning it over into the pléthoric bank account of the rich; for it is the few at the top and not the many underneath, that are benefited by it." If they will not listen then that may happen to them which came to Ananias, "And the young men arose, wound him up, carried him out and buried him."

Unless these are moral issues there are no great moral issues at stake. Iowa has never been a corrupt state. Probably there is the least of it in Des Moines of any capital in the Union. No finer or purer men sit in Wash-

ington than Senators Allison and Dolliver; the one the oldest officeholder and the most trusted in Congress and the other noted for his fine bursts of oratory. Heretofore prohibition has been an issue, but the temperance man must needs be an eclectic to find where to cast his temperance vote, for the Republican Party today stands no more for prohibition than the Democratic, though doubtless it has a much larger proportion of the Prohibitionists within its ranks. In the matter of candidates the Democratic party has the advantage. Mr. Cummins championed the Muley Law and is an opponent of prohibition, while the chief objection which the Democrats are raising to Mr. Porter is that he is a Prohibitionist in theory and it is said that the seven thousand liquor dealers in the state will throw their influence to the election of Mr. Cummins. Be that as it may, there is no disposition in Iowa to take any more backward steps in temperance and the man who proposes it will be carried to defeat.

## The Opening Seminaries

### Bangor

The seminary lately began its ninety-first year with a new professor of church history, Rev. Calvin M. Clark, lately of Haverhill, Mass.; with an addition to the department of New Testament, Mr. Harry S. Martin, lately principal of Windom Institute, Minnesota; with a new teacher of vocal culture, Mr. Daggett of the University of Maine; and with an advance of eight over last year's enrollment of 38, distributed as follows, subject to slight possible modification later: Graduate students 3; Seniors 14; Middlers 11; Juniors 15; Specials 3; total 46.

Professor Clark's opening address on History and Its Value for the Pulpit, was notable for scope, depth and inspiring power. An informal reception to Professor and Mrs. Clark, and to the venerable Madame Clark followed. Prof. Leslie A. Lee of Bowdoin will give a course on Biology, on the Bond foundation. The last of November, Prof. F. C. Porter, Yale Divinity, will give a series of lectures on The Word of God and the Spirit of God in Modern Theology. Rev. Henry L. Griffin, D. D., will be Enoch Pond lecturer.

### Andover

The seminary begins with a staff of five professors, one instructor and one teaching fellow. Dr. W. E. Hoeking, instructor in the history of religion, has removed to the University of California. Not all applying students are here and there is pending correspondence, but our numbers, Sept. 26, included:

One Fellow, two Seniors, three Middlers, three Juniors, two Specials, a total of eleven.

Prof. George William Knox D. D., of Union Seminary is to be Hyde lecturer this year and Prof. Francis G. Peabody of Cambridge will be Southworth lecturer.

### Hartford

The seminary opens well, with the same enrollment as last year, 53. Of these three are Fellows, six Post-graduates, seventeen Seniors, ten Middlers, fourteen Juniors and three Specials. A number of men belonging to the present Senior and Middle classes have gone to seminaries of their own denominations to complete their courses, but the number has been made good by new men in the Post-graduate and Senior classes. Messrs. G. A. Walter and J. M. Yard have intermitted their studies to serve as Y. M. C. A. secretaries in Japan and in the Polytechnic Institute at Troy, N. Y. Mr. Paul D. Moody has returned to his work as teacher of the Bible in the Northfield schools. Among the colleges represented by the new men are Amherst, Dartmouth, Carleton, Iowa and Wesleyan, Princeton and Yale Universities.



The opening address of the seminary was made by Prof. Arthur L. Gillette, D. D., on Christian Experience and Reality. Seminary exercises were suspended during the meetings of the American Board. The majority of the students attended.

Comparative Religions will receive special emphasis during the next few years. The first course of lectures in this series will be given by Prof. F. B. Jevons of Durham University, England, on The Introduction of Comparative Religions. Prof. Maurice Bloomfield of Johns Hopkins University will also lecture this year on The Religion of the Vedas.

### Yale Divinity School

The seminary opens this year with 93 students, thus distributed: Graduates 21; Seniors 14; Middlers 20; Juniors 14; Specials 12; members of other departments of university also studying divinity 12. The total, 93, is seven more than last year.

Professor Stevens's chair will be filled temporarily by Prof. E. C. Moore of Harvard. In December come the Taylor lectures by Pres. H. C. King, D. D., of Oberlin on The Seeming Unreality of the Spiritual Life. Dr. P. T. Forsyth, principal of Hackney College, London, will lecture on the Lyman Beecher foundation toward the end of March and beginning of April, his theme being The Effect of the Gospel on the Preacher. The Alumni Lecturer is Dr. Charles Luther Kloss of Philadelphia.

The regular courses offered by the faculty are greatly enriched by the accession of the new professor of missions, Harlan P. Beach, M. A., formerly missionary to China and secretary of the Student Volunteer Educational movement, also compiler of the Missionary Atlas and author of several well-known and authoritative books. Other new instructors are Rev. A. A. Madsen, in Palestinian geography; G. D. Castor, M. A., in Biblical literature; R. G. Clapp, M. A., instructor in New Testament Greek and director of religious work.

In May we shall have the privilege of hearing Professor Wobbermin, one of the most promising younger theological professors in Germany, who has been called this summer from Berlin to the Marburg chair. He will lecture on German Educational and Cultural Ideals, also on some theological subjects.

Amongst the newer names on the list of college preachers we note Sherrard Billings, M. A., Dr. C. A. Dinmore, Dr. W. J. Dawson, President King of Oberlin and Pres. Rush Rhees of Rochester Seminary, Bishops Brewster and Vincent.

The seminary was opened with a speech of welcome by President Hadley, who introduced Prof. B. W. Bacon, D. D., LL. D., who spoke on Idealism and Realism in Theological Education. The interest and inspiration of the address were heightened by the many observations and illustrations from Professor Bacon's year in Jerusalem at the head of the American Institute of Oriental Research.

### Harvard

The introductory meeting of the Divinity School was held in Divinity Chapel with an address by the dean, Prof. F. G. Peabody, on German Universities after Thirty Years.

The enrollment of the school to date is 36, divided thus: Resident graduates 11; Seniors 8; Middlers 8; Juniors 7; Specials 2. They come from various religious denominations and represent such widely scattered institutions as Oxford University and Pacific Theological Seminary.

A new course is being given this year by Prof. J. W. Platner, D. D., of Andover Seminary on Christian Institutions, Historically and Comparatively Considered. The institutional side of modern Christendom is brought out in a comprehensive survey. Further opportunities than the regular courses announced

for study of the principles of preaching and pastoral work are to be given this year through special lectures.

The preachers to the university for this year are Drs. Lyman Abbott, George A. Gordon, Henry van Dyke, Pres. S. A. Elliot, Dr. J. G. K. McClure, president of McCormick Seminary, Chicago. Each conducts morning prayers for three weeks in each half year, preaches four Sunday evenings and is in attendance for some hours every morning at Wadsworth House to meet students who desire to consult him. On one third of the Sunday evenings the university service is conducted by other preachers of various communions. These preachers are announced to conduct services the first half-year: Rev. Sherrard Billings of Groton; Rev. W. T.

Manning, New York; Dr. F. S. Luther, Hartford; Rev. Percy S. Grant, New York; Dr. Edward C. Moore, Cambridge; Prof. Hugh Black, M. A., New York; Bishop William F. McDowell, Chicago; and Dr. George Hodges of Cambridge.

### Boston University

The School of Theology opened with a Junior class of fifty-six, the largest yet. The full registration follows: Fellow 1; Resident Graduates 19; Seniors 38; Middlers, 34; Juniors 56; Four-Year Students 4; Specials 26; total, 178, of whom 129 are college graduates. The new professor in Hebrew is Albert C. Knudson, Ph. D., who expects in three hours per week to cover the course to which five hours per week have been devoted hitherto.

## State Meetings

### The Minnesota Association's Fiftieth Anniversary

On Thanksgiving Day, when I was a boy we were kept waiting long after the usual dinner hour, while aggravatingly delicious odors crept from the kitchen to tickle our appetite. No wonder that when dinner came we forgot the dessert in our delight in the substantial. And then when the pies came in, three kinds on a plate, how we were compelled to devour them only with our eyes for the most part, for very satiety. O, those delicious New England Thanksgiving pies!

That tells the story of our meeting. We absorbed all we could out of that bounteous program and still—there were the pies!

It was a delightful meeting, without serious cross currents, worthy of the traditions of comfortable and hospitable Plymouth Church, Minneapolis, which received us graciously and treated us kindly. We all know Dr. Hallock's ability as a host. Thursday Plymouth's spacious parlors received the great company for a luncheon and Wednesday evening First Church was a generous host to delegates and visitors alike; but the illustrious ones had to talk at the tables afterwards.

#### PRACTICAL

The efficient moderator was Dean W. S. Pattee of the university, who gave an able and helpful address on difficulties which the Christian encounters. The union of our denomination with the Methodist Protestants and United Brethren found approval in a hearty resolution which, however, was not discussed. How could we have discussion when long ago we all agreed that such a union was what we prayed for?

Dr. Samuel G. Smith, who had been requested to "stir things up," gave one of his unique talks on live issues. And he said some things which made everybody want to talk—some things about the desirability of a Congregational cathedral "with three ministers driven abreast, instead of tandem"—some things about ministers who on Monday morning went among their members "to make sure they were understood" in their Sunday deliverances—some things about ministers' wives who wanted the door hinge fixed just as ideas began to loom up in the study—some things about the layman—all in a kindly but straightforward way which provoked earnest and profitable discussion.

Under this head of the practical I hope I may include the report of the state Sunday school superintendent on "The foundation man" and its illustration from the great circuits of Sunday schools maintained by the society in northern Minnesota. Dr. Merrill gave a much appreciated review of the home missionary field, place by place, setting forth the year's work, made difficult by lack of money rather than opportunity.

President Salmon of Carleton College, gave an interesting account of a series of visits by himself and others (appointed last year) to the remoter missionary fields in the state. Much encouragement has been brought to the weaker churches this year by these visiting brethren who tarried for a day or a week, holding meetings, encouraging, evangelizing; and there are a dozen city pastors who have a realizing understanding of home missions "as they are lived." The noble brethren doing this first work in new communities were never more cordially received by the Twin City ministers than this year at our annual meeting.

#### HISTORICAL ANNIVERSARY

Fifty years ago the Minnesota Conference of Congregational Churches was organized, nine churches

participating, and now, with 218 churches, it has celebrated with an afternoon and evening session this half-century of blessing. With the first church organized, the First of Minneapolis, Rev. Clement G. Clarke, pastor, these sessions were held and a royal anniversary occasion it proved. Rev. S. V. S. Fisher told how in 1850 Rev. Charles Seecombe and Rev. Richard Hall, just from Dartmouth and Union, brought their young wives hither over the prairies and by steamboat and set up the banner of the cross in St. Anthony (now Minneapolis) and at the converging of the St. Croix and Mississippi Rivers; and Mr. Fisher gave a finely wrought description of the coming into this territory of churches, institutions of learning and all the broad work which constitutes Congregational Minnesota today.

And Richard Hall, "Father Hall" we call him, gray and bowed with his ninety years, stood among us and received an ovation almost worthy of those years of toil. In the evening, with many other pictures of ye ancient time, recent photographs were thrown on the screen of Father Hall's first house of worship and the parsonage which he built with his own hands in that far-off day.

I would like to tell of Dr. Huntington's recollection of the middle period, Miss Evans's appreciation of the mothers in Israel, and Dr. Merrill's paper on the college and university, but even then I could not reflect the sense of God's goodness and guidance to us in fifty years as it was felt by those great audiences.

#### VISIONS

While we missed, for the most part, the inspiration of "our secretaries," we had some visions, nevertheless. Mrs. Woodbury of the A. M. A., gave us visions of the terrible need in the black belt of our South-land. Secretary Sanders, speaking for the missionary work of our homeland, gave us such a vision of our nation, her need, her future, as we have not heard for years. Fresh from a week in actual work in North Dakota, his heart was on fire with the call to rise to new devotion and aggression in home missions. When Dr. Sanders gave at another hour, the vision of God as found in the Old Testament, some of us thought we saw how he had been prepared to lift up his cry to the Israel of today.

Scattered through the program were three illuminating expositions of Scripture by Dr. Rhys R. Lloyd. What a refreshing experience it was, after the earnestness of debate, to sit at the feet of this great teacher and have unfolded in fashion intensely interesting these pages of the one Book! Dr. Lloyd receives the hearty acknowledgment of our grateful and appreciative association.

R. P. H.

### The Wisconsin Convention at Beloit

The ecclesiastical center of Wisconsin Congregationalism seems still to be in this old college town on the southern border, extending in its rapidly growing suburbs even over into Illinois. Of the sixty-eight meetings of our convention, seven have been held in Beloit, and this latest one is probably the largest in our history. The strength of the convention spirit is shown by the fact that our "new North" was well represented, though the average northern delegate had to travel as far as from Chicago to Cleveland.

The meetings were held in the Second Church—since the recent death of Rev. B. Royal Cheney, under the pastoral care of Prof. James A. Blaisdell of the college; but in the offices of hospitality the entertaining church was generously assisted both by the First Church and the college. For convention purposes Beloit Second's edifice is simply

perfect and it is a splendid monument to its late pastor.

To the usual courtesies extended was added a banquet in the college gymnasium. The appointments were perfect and the after-dinner speaking by Dean Collie of the college, A. E. Matheson, Rev. Messrs. H. O. Hannum, Rev. G. G. Updike, Rev. Judson Titworth of Milwaukee and by Rev. H. G. Bissell of Ahmednagar, India, made that occasion the high tide of the convention in intellectual and spiritual uplift.

#### ABSENCE OF THEOLOGY

It is somewhat remarkable that, except for the after-dinner speech of Judson Titworth, theology was almost entirely ignored. The new psychology was ably and elaborately discussed by Rev. F. V. Stevens, recently called from Wisconsin to Yankton, S. D.; the sociological note was distinctly sounded in the three devotional addresses of Rev. Fred Staff of Grand Rapids; the practical discussions of Rev. L. H. Keller of Milwaukee and Miss McDowell of the University Settlement, Chicago, and the ringing utterances of Dr. Updike of Madison on "the civic ministry"; the cause of foreign missions was urged upon the attention in the able report of Senator Whitehead and the heart-stirring addresses of Missionary Bissell of India; church polity had its innings on various occasions, was the special theme of a paper by one honored guest from Michigan, Rev. John P. Sander son of Lansing and was the framework of the closing address of the convention, given by a second representative of Michigan Congregationalism, Dr. Glenn Atkins of Detroit, on The Affirmations of Congregationalism; but theology entered the program only through the single utterance of a single voice. This fact made Mr. Titworth's strong address upon the substance of the preacher's message the more memorable, and without it we should almost seem to have lost connection with our past as a center of vigorous progressive theological thought.

#### NEW DEPARTURES

But after all, our new departures just now are in the realm of action rather than of thought. The most radical forward movement of the year was championed and carried through practical difficulties to success by a veteran in service, Dr. William Crawford of Mazomanie. Through his leadership, seconded by Dr. Beale of Milwaukee and Dr. Updike of Madison and J. J. Esch, J. O. Myer and other influential laymen, we have now, in the person of Rev. Richard Edwards, a student pastor at Madison representing the interest of our communion in the more than six hundred Congregational students in the State University. A large part of Mr. Edwards's support is assumed by our Home Missionary Society and special funds have already come into the treasury for this purpose. So by the vigorous leadership of our committee on Religious Life in the University, a plan has been put into practical operation which has been contemplated at least five years.

A second new departure relates to conditions for ordination to the ministry. Before the local church calls a council for ordination it will henceforth, by vote of the convention, be the orderly course of procedure for the candidate not having a diploma from a theological seminary, to get a certificate from a committee of the state convention as to scholarship and from the local convention in which he proposes to be ordained as to general fitness for the ministry. Without these papers, ordination by a council of the vicinage will not be counted as orderly and regular. This advanced ground on ministerial standing has been before the convention for three years as a part of the report of the committee on unification. It passed at Beloit with practical unanimity. The rest of the report relating to matters of administration was referred to a new committee of five, Rev. L. H. Keller, chairman, to report in 1907.

We have found the process of unifying our local interests so absorbing that the Dayton proposition was almost ignored. But the same spirit possessed the convention, when, after hearing from Rev. J. W. Pugh how the Congregational and Baptist churches are locally federated in Sparta, it heartily indorsed an overture to the Baptist Association, looking towards closer union.

The record of the Home Missionary Society, whose officers were all re-elected, for the past year is particularly gratifying. The work has prospered, all obligations have been met and it begins the new year with a handsome cash balance in the treasury.

An event of some importance is the following up of a report on worship by Rev. J. H. Chandler by the organization of a Church Worship League, of which Rev. Judson Titworth is president. This league will attempt to foster the devotional spirit

and to prepare simple forms of service especially for use in the smaller churches and in schoolhouse evangelization.

Indeed in practical measures this was a convention of new departures throughout. At the last business session, after a survey of the whole field of denominational benevolence, it was voted to appoint a committee to secure a united appeal from our seven societies, with the pledge that a united appeal will bring a united support.

The convention was fortunate in having as presiding officer, Dr. C. H. Beale, who was ably assisted by Rev. L. C. Osgood of Lake Mills. Hon. Duncan McGregor of Platteville, one of our foremost educators, is moderator for 1907. J. H. C.

### Northern California's Semicentennial

This association, organized in Sacramento, Oct. 7, 1857, held its fiftieth annual meeting with the San José church, Oct. 2-5. The historic features of the occasion held a conspicuous place in the program. Registrar Rev. H. E. Jewett presented an interesting "retrospect," which will be printed. Rev. S. H. Willey, D. D., too feeble to attend, sent a valuable autograph letter on "the days of '49," which will also appear in print. Rev. William Rader spoke upon "the meaning of the fifty years." The preacher at the organization of the association in 1857, Rev. W. L. Jones, gave entertaining reminiscences of pastoral vicissitudes in the early years. The preacher this year was Rev. Joseph Rowell, more than fifty years pastor of the Mariners' Church, San Francisco. He has attended every one of the fifty meetings, and still retains good health and vigor.

Resolutions of esteem and sympathy were sent to Dr. Willey and also to Deacon S. S. Smith, long time publisher of the *Pacific*, now passing a serene old age in San Francisco. A telegram of Godspeed was sent to Dr. and Mrs. McLean, just starting for Egypt and the Holy Land. Greetings and good will also went to Dr. T. T. Munger, first pastor of the church in which we were assembled. To this recognition of our fifty years was added a tribute to the great first names in our list of Congregational worthies and the 300 notable years since Scrooby, in an address of singular appreciation and charm by Rev. W. H. Hopkins.

#### MISSIONARY WORK

In spite of the great disaster, our home missionary work is in excellent condition. More than \$12,000 were contributed last year, and an equal amount is assured this year. At present, only one missionary field lacks pastoral care, and reports from all sections show encouraging conditions. Yet extreme needs persist in certain parts of California. A large and remote district, containing 160,000 inhabitants, has never had a high school till last year, and has almost no churches or Sunday schools or moral training. The women's work, both foreign and home, was presented by several speakers, and the Chinese work by Rev. Jee Gam. The American Board's cause was set forth by Rev. L. D. Rathbone as the greatest enterprise in the world, and the Missions Forward Movement by Rev. B. F. Sargent. Present problems in San Francisco were vividly pictured by Rev. E. L. Walz. The association listened with much interest to Secretary Rice upon ministerial relief, and Secretary Richards upon church and parsonage building.

#### TRIPARTITE CHURCH UNION

An earnest discussion of this topic revealed a genuine desire for caution and patience, a preference for some amendments in proposed details of polity, and some doubt of the outcome. Yet the sentiment was strong in favor of the movement, and this resolution passed unanimously: "That the General Association of Congregational Churches of Northern California, meeting in annual session at San José, Oct. 2-5, 1906, heartily approves the spirit, purpose and general plan of the movement for a closer union of the United Brethren, Methodist Protestants and Congregationalists in the United States, and indorses the steps thus far taken by voluntary committees, by the National Council and by the General Council of the United Churches assembled at Dayton, O., in February, 1906.

#### ADJUSTMENTS IN POLITY

A year ago the association referred to the local associations, churches and ministers, for discussion during the year, certain possible alterations in present methods. The proposed changes included ordination by associations or conferences of churches, committees for superintendence and church extension in state and local associations, the expansion of our home missionary supervision to cover also our self-sustaining churches. The past year having been so broken up, the association again referred

these points to the local bodies "as needing further opportunity for discussion and as likely to be affected by developments now proceeding in our denominational life."

#### STATE EVANGELISM

This important matter was brought to decisive action. The committee on evangelistic work presented an able and convincing report, assured the association that a satisfactory evangelist could be secured, and offered to assume responsibility for raising the necessary funds. The association adopted the committee's recommendations, enlarged the committee to eleven members and authorized it to engage an evangelist and to raise and expend the funds required to sustain him. The desire for such a state worker has grown strong and general and the attempt will be made under very favorable conditions for the next year or two. The pastor who is to undertake it has had large experience in the evangelistic field and now returns to it most heartily.

A lively discussion of relief for the stricken churches was enjoyed. Resolutions were adopted indorsing the committee elected by the Ministers' Meeting at the time of the disaster and seconding "the efforts made and proposed by this committee to secure full denominational co-operation in this hour of our supreme need." The cause of the *Pacific* was furthered. An interesting session was devoted to the Sunday school and young people's societies. Three new churches were added to the roll of the association. The morning hours of Bible study were led helpfully by Dr. George C. Adams, who presented the sixth chapter of Matthew in three studies. An impressive address was made by Rev. C. R. Brown upon The Church and Modern Social Problems. The efficient moderator was Mr. Arthur Arlett, a young and already successful business man of Oakland, an unusually capable and devoted church worker. Mr. Arlett and Dr. C. G. Baldwin were elected delegates to the Cleveland meeting of the National Council. Pastor Patchell and the San José church entertained handsomely the two hundred delegates. By unanimous judgment, this meeting ranks very high in spiritual values and in promotion of state work. Next year the association will meet in Reno, Nev., with the only Congregational church in that state. C. S. N.

### An Ancient Meeting House Restored

The oldest church building in Vermont is at Rockingham. Its main structure was erected in 1787, though not finished until 1799.

Ruthless hands have taken away, as souvenirs, the 1,500 spindles in the backs of the old square pews. These have been restored by the use of California redwood, the nearest match that could be made to the color of the pine lumber over a century old. The rebuilding of the high pulpit, putting it back in its original position, has been done in the same material.

Over \$1,000, of which \$500 were voted by the town and the rest raised by subscription, have been put into its renovation, besides the slating of the roof and repairing of the underpinning which, coming under the name of ordinary repairs, were provided by the town. Though the work has been under the direction of the selectmen, great interest has been shown by many present and former residents.

Services have been held in this church irregularly for three-quarters of a century by varying denominations. Yet it is good to keep in fitting repair this memorial of early Congregationalism in Vermont. R. W. R.

### Biographical

#### REV. GEORGE HENRY FRENCH

Rev. George H. French, pastor of the Park Hill Church, Westmoreland, N. H., died of heart disease after a brief illness, Oct. 2. He was the son of Deacon Coffin M. and Dolly (Pillsbury) French, born in Candia, N. H., July 27, 1838. He fitted for college at Phillips Andover Academy, graduated at Dartmouth College in 1863, and Andover Seminary in 1868. He was ordained pastor at Johnston, Vt., where he labored for six years, and afterwards served as acting pastor at Ludlow, Vt., 1878-80; Charlestown, N. H., 1881-88; Meriden, N. H., 1888-92; and Park Hill, 1894-1906. He was of a gentle disposition, genial and conciliatory, a conscientious, laborious and faithful pastor. He married Fannie Ella, daughter of William and Nancy (Wood) Kilburn of Worcester, Mass., Sept. 28, 1871, who, with three sons, survives him, as also a brother, Rev. Samuel F. French of West Derry, N. H. C.



## New York's Home Missionary Campaign

Last year strategic churches were visited by metropolitan leaders, whose mission was to inspire the outposts, as well as the central points, with new courage and larger plans for God's kingdom. These preaching tours concentrated the strength and devotion of existing churches. The Home Missionary Society has now planned a campaign that shall give needed information and furnish a fresh impetus for its city, state and national work. Drs. Cephas Clapp, Waters, Kent, Rev. C. W. Shelton and Miss Moffatt are to visit during the next two weeks the Black River and St. Lawrence, and the Susquehanna Associations, also Syracuse, Binghamton, Middletown, Utica, Oswego and Corning. Out of these efforts should come forth some churches that *ought* to exist, and a general development of missionary strength and sacrifice worthy of the Empire State and its apparent Congregational forces.

SYDNEY.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Oct. 22, 10.30 A. M. Speaker, Prof. W. J. Rolfe, Litt. D.; subject, *The Religious Teachings of Shakespeare*.

SUNDAY SCHOOL NORMAL CLASS, Dr. W. T. McElvaen, leader, Lorimer Hall, Tremont Temple, Saturdays, 2.30 P. M.

ANDOVER CONFERENCE, North Andover, Mass., Oct. 23, 3 P. M.

NORFOLK AND PILGRIM BRANCH, W. B. M., Bethany Ch., Quincy, Oct. 23, 10 A. M., 2 P. M.

AMERICAN MISSIONARY ASSOCIATION, Oberlin, O., Oct. 23-25.

WOMAN'S BOARD OF THE INTERIOR, Milwaukee, Wis., Oct. 23-25.

WORCESTER SOUTH CONFERENCE, Blackstone, Mass., Oct. 25.

NEW ENGLAND CHINESE SUNDAY SCHOOL WORKERS' UNION, annual convention, First Baptist Church, Lowell, Mass., Oct. 25, 26.

MASSACHUSETTS CHRISTIAN ENDEAVOR UNION, Worcester, Mass., Oct. 25-28.

WOMAN'S HOME MISSIONARY ASSOCIATION, annual meeting, Park Street Church, Boston, Oct. 31, 10.30 A. M., 2 P. M.

WOMAN'S BOARD OF MISSIONS, annual meeting, Portland, Me., Nov. 14, 15.

UNION CONFERENCE OF CONGREGATIONAL CHURCHES of Boston and vicinity, annual meeting, Park Street Church, Oct. 24, afternoon and evening.

## FALL STATE MEETINGS

Additions or corrections should be promptly sent.		
Rhode Island,	Slater'sville,	Oct. 30
Georgia Conference,	Cochran,	Nov. 1
Connecticut,	Naugatuck,	Nov. 13-15
Alabama,	East Tallahassee,	Nov. 14
Georgia Convention,	Thomasville,	Nov. 15-18
South Carolina,	Greensboro,	Nov. 15-18
Mississippi,	Meridan,	Dec. 14-16

## Marriages

*The charge for marriage notices is twenty-five cents.*

GRAVES-HOOD-In Newton Center, Mass., Oct. 12, by Rev. George A. Hood, Rev. Arthur G. Graves, pastor of the church at Corning, Ia., and Bessie Bell Hood.

PIERCE-MOSELEY-In West Hoosick, N. Y., Oct. 11, Rev. Payson E. Pierce and Minnie A. Moseley.

## Deaths

*The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

WILLARD-In Dorchester, Mass., Sept. 30, Mary A. Searle, wife of Isaac Willard, aged 69 yrs. Interment at Orford, N. H. A life of mysterious richness and nearness to God.

## DEACON EBEN PEARBODY

Died in Danvers, Mass., July 23, in the seventy-third year of his age. In his death Maple Street Church loses its most widely-known deacon. Uniting with the church on coming to town in 1867, he served in the Sunday school, for nearly sixteen years was church

treasurer and for over thirty years a deacon. Health permitting he was always in his place. For forty years he never missed a prayer meeting. He was sympathetic with the sorrowing and kind to the poor; and wherever men and women were doing God's work he found occasion for gratitude and rejoicing. He leaves a widow and one son, Charles G. Mears. At the memorial services the last Sunday evening in September the speakers were Hon. George W. Fluke, Deacon John S. Learoyd, Samuel Page Fowler, Lewis F. Abbott and his pastor, Rev. Robert A. MacFadden.

## MRS. ISAAC WILLARD

Mrs. Mary Searle, wife of Hon. Isaac Willard, passed to her eternal home from her newly-made earthly home in Dorchester, Mass., Sept. 30, aged sixty-nine years. During her forty years' residence with us in Orford, N. H., she had shown herself a model wife and mother, a Dorcas in the community and a saint in the church. Her deep interest in the kingdom made her a willing worker and contributor for both the home church and the foreign field and her activity was felt throughout mission circles in New Hampshire. A peaceful departure was characteristic of her life. She is survived by her husband and daughter Jean living in Dorchester, Mass., and a son, Prof. Joseph M. Willard of State College, Pennsylvania.

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## Church and Ministerial Record

## Calls

ANDERSON, DAVID R., Shullsburg, Wis., to Peshigo.

BERRY, JOHN F., Fort St. Ch., Detroit, Mich., to Franklin Ave. Ch., Cleveland, O. Accepts.

BLAISDELL, Prof. J. A., while continuing his duties at Beloit Coll., consents to serve as pastor of Second Ch. for a few months, with the aid of Mr. E. H. Light, graduate of the last class at Beloit Coll., as associate pastor.

BIGGS, WALTER A., Toledo, Io., to Stuart. Accepts.

BUCHANAN, WM. J., Milltown, N. B., to Oldtown, Me. Accepts.

CHILDESS, W. L. (U. B.), Letts, Io., to add to his field Grand View, Io. (Cong'l), testing the practical feasibility of union. Accepts for six months.

COOLEIDGE, CHALMER H., Lowell, Vt., to Eden. Accepts.

DAINS, CHAS. H., Grand Island, Neb., accepts call to Pierce.

ELWELL, T. ROBT., Harwood, N. D., to Port Gamble, Wn. Accepts.

EVERT, HENRY S., Grand View, Io., to Sterling Ch., Retreat, Wis., where he served 1899-1904. Accepts.

FISK, FRANKLIN L., Seatonville, Ill., to Shirland and Harrison. Accepts.

FORD, EUGENE C., De Soto, Mo., to Springfield, S. D. Accepts.

GILL, CHAS. O., W. Lebanon, N. H., to Hartland, Vt.

HILLIARD, DOW L., Cabot, Vt., to New Haven. Accepts.

HINMAN, HERBERT J., Mt. Pleasant, Io., to Cresco. Accepts.

JORDAN, JOHN W., Walworth, Wis., to Shiocton and Ellington.

LONG, GEO. O., Bondurant, Io., to Crary, N. D. Accepts, and is at work.

LUCKENBACH, HARVEY A., Richmond Ch., San Francisco, Cal., to N. Yakima, Wn. Accepts.

MILLER, ALBERT C., Pierre, S. D., to Willow Lake. Accepts.

PAGE, JOHN, Salina, Kan., accepts call to Second Ch., Denver, as associate pastor.

PUTNAM, DAN'L E., formerly of Houlton, Me., to Mystic, Ct.

TEGNELL, G. N., to Swedish Ch., Springfield, Mass. Accepts, and is at work.

THORPE, WALTER, Elizabeth, N. J., accepts call to Wallingford, Vt.

WILSON, LAWRENCE A., E. Charleston, Vt., accepts call to Hardwick.

## Resignations

AKESON, LUDWIG, Swedish Second Ch., Worcester, Mass.

BERRY, JOHN F., Fort St. Ch., Detroit, Mich.

BIGGS, WALTER A., Toledo, Io.

BUCHANAN, WM. J., Milltown, N. B.

CURTIS, GILBERT A., First Ch., Chester, Mass.; has returned to his home in W. Springfield.

DRYSDALE, R. J., Georgetown, Ont., after a four-year pastorate, and is taking graduate work at Yale.

ELWELL, T. ROBT., Harwood, N. D.

FORD, EUGENE C., De Soto, Mo.

GILL, CHAS. O., W. Lebanon, N. H.

HOWE, GEO. O., First and Second Chs., Brookfield, Vt.

KRUM, JOHN P., Kelloggville, O., after a six-year pastorate.

LUCKENBACH, HARVEY A., Richmond Ch., San Francisco, Cal.

MAY, NELSON B., Berwick, Io.

MILLER, ALBERT C., S. S. & Pub. Soc. missionary for South Dakota.

STUART, IRVING W., Hartland, Vt.

THORPE, JOHN, at request of his church in Center Harbor, N. H., withdraws resignation until Dec. 31, 1907. That winter he will spend in California and the next summer in England, preparing for publication his 1,400 hymns and poems.

THORPE, WALTER, Elizabeth, N. J.

WILSON, LAWRENCE A., E. Charleston, Vt.

## Dismissals

REID, DAVID C., Wood Memorial Ch., Cambridge, Mass., Oct. 1.

SCHNEIDER, JOHN F., Winterport, Me., Sept. 26.

## Stated Supplies

PULLAN, FRED'K B., formerly pastor of Pilgrim Ch., Providence, R. I., at Park Place Ch., Pawtucket, with residence at 33 Denver St.

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## Personals

BURR, DR. ENOCH F., one of the oldest of living Yale alumni, within a few days passed quietly his fifty-sixth anniversary as pastor of the church in Lyme, Ct. In his eighty-eighth year, he is the oldest active Congregational minister in Connecticut and probably in New England.

GILMORE, AUBREY C., who several months ago resigned his pastorate at S. Portland, Me., has undertaken special work in New York.

JACKSON, W. PARKYN, St. Albans, Vt., has been voted an increase of \$150 in salary.

LATHROP, EDW. A., formerly of Essex, Mass., but for the last four months pastor at Tryon, N. C., lately gave an interesting address before the Beverly Board of Trade, on Industrial Opportunities in the South, which was highly appreciated.

LAWSON, HARVEY M., was suddenly summoned from the American Board Meeting at North Adams to his summer home at Union, Ct., where in a runaway accident his wife and her sister were thrown out and escaped with bruises and a severe shaking up; but his little son, Newton, almost four years old, was so severely injured that he died in a few hours. Seven seminary classmates sent from North Adams a message of sympathy.

RIDGOUT, BATES S., Norway, Me., was recently elected moderator of the State Conference, largely in recognition of the fact that, though visited by fire three times, and in spite of invitations to other fields, for 18 years he has stood by this church of his first love.

SHERBILL, DANA, Hoopston, Ill., goes to Daytona, Fla., for the winter.

WHITE, MARY S., after 35 years' service as organist of the church in Holliston, Mass., retires to devote full time to the music of the public schools. The church calendar contains a high tribute to her faithful and inspiring service regardless of weather or physical disability.

WOODROW, DR. SAM'L H., pastor of Hope Ch., Springfield, Mass., will give a series of travel lectures this winter, the proceeds to go for benevolence. He will describe days passed in Bonnie Scotland, Merrie England, Majestic London, Brilliant Paris, Sublime Switzerland, Sunny Italy and Ancient Rome.

## Receptions

CHANDLER, DEB. FRANK H., Shelburne Falls, Mass., in recognition of his 25 years' service as chorister. A purse of gold was presented.

DODGE, JOHN E., by the ladies of the church, on his leaving W. Boylston, Mass., for the Hawaiian Islands. Two purses were tendered him, one from adults of the congregation, the other from the junior band of about sixty children, who marched in to greet him.

HATCH, GEO. B., by his new church at Ware, Mass., the women's society being in charge.

LEAVITT, FRED'K., on leaving Seward, Neb., for Omaha, was tendered a farewell reception by the Magazine Club.

MC ELVEEN, DR. WM. T., Shawmut Ch., Boston, on his recent birthday, when he received numerous gifts, such as books, money, jewelry, etc.

Continued on page 517.

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	MEN'S	-	-	-	6 to 11,	\$4.00 and \$5.00

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## Church and Ministerial Record

[Continued from page 516.]

PRATT, NATH'L M., Monson, Mass., before going to his new church in Cleveland, O., was given a banquet by the Men's Club and a reception by the Dorcas Society. Mr. and Mrs. Pratt received a purse of \$400 from church and parish.

TEGNELL, G. N., new pastor of Swedish Ch., Springfield, Mass., to welcome him to his work. It was held in the parish house of Memorial Ch. Several Swedish pastors were present and the program consisted largely of music and of speeches, mostly in Swedish.

ZELLARS, EDWIN G., Spencer, Mass., given at the home of Mrs. L. H. Upham, who lives in the oldest house in town, formerly used as the Congregational parsonage.

### Churches Organized

KENT, NEB.,—Sept., through the efforts of Rev. Thos. Evans of Taylor.

OKLAHOMA CITY, OKL., PLYMOUTH, rec. Oct. 2.

SOUTH HERDLAND, CLAY CO., IO., org. Feb. 16, 1906, by Rev. J. B. Chase of Greenville, with 16 members; just received to fellowship by local association.

### Dedications

STANTON, NEB., Rev. J. J. Klopp. New house of worship dedicated Sept. 16, services continuing through the week and closing the following Sunday. Sermons were by Drs. H. C. Herring, G. W. Crofts, C. W. Dawson, Rev. C. B. Fellows, a former pastor, Supt. S. I. Hanford and Rev. W. J. Turner. The 24 members of the church in Maple Creek were welcomed to fellowship.

VERDEN, OKL.—House of worship, Sept. 30, dedicated free of debt, with sermon by Dr. J. D. Kingsbury; no money raised at the service.

### Anniversaries

BUCKINGHAM, CT., Rev. G. H. Bachelor. 175th, celebrated Oct. 3, with "old home" features, many former residents attending. Sermon by Rev. R. H. Potter, historical address by pastor, other addresses by Rev. Messrs. H. J. Wyckoff, L. M. Strayer, Austin Gardner and F. H. Viets, the last two being former pastors. Mr. Potter's text was Heb. 5: 6, "That ye be not slothful but imitators of those who through faith and patience inherit the promises."

CENTER OSSISPEE, N. H., Rev. Vincent Moses. Centennial, celebrated Sept. 27, with addresses by Sec. A. T. Hillman and Rev. G. H. Reed, historical sketch by the pastor and poem by Rev. E. P. Eastman.

GLENWOOD, IO., Rev. J. H. Skiles. 50th of organization, celebrated Sept. 25, 26, by entertaining the Council Bluffs Association. One feature was an anniversary banquet, Senator Shirley Gilliland being toastmaster.

NORTH YARMOUTH, ME., Rev. J. S. Richards. 100th, observed Oct. 3, with greetings from representatives of the town, the state, the Mother Church (Yarmouth), its foster sister, Cumberland Center, and other neighboring churches; historical address by the pastor, and other addresses by Rev. Messrs. P. F. Marston, H. A. McCann, T. M. Davies, G. W. Fiske and others.

SANFORD, ME., Rev. H. O. Hofstead. 120th, celebrated by wiping out its entire indebtedness, \$704. The pastor leading, the amount was secured within a week.

TURNERS FALLS, MASS., Rev. F. N. Merriam. 25th of dedication of church building, with addresses by Rev. J. A. Hawley and Rev. J. A. Goodrich. Nearly \$600 were raised toward debt of \$1,900.

WARREN, CT., Dr. W. E. Brooks, 150th. At a three days' celebration Deacon F. A. Curtiss, the oldest member, presided, and Noble B. Strong read a historical sketch. A poem by Rev. Austin Gardner, pastor here eight years, was read and an anniversary hymn by Miss Lucy S. Curtiss was sung.

### Material Gain

CHELSEA, MASS., First, laid corner stone of new \$60,000 edifice, Oct. 13. The pastor, Rev. C. N. Thorp, was assisted by A. B. Atwood of the Church Building Committee and C. H. Newell, senior deacon, former pastors Dr. A. H. Plumb and Rev. S. M. Cathcart, and Deacons J. W. Stickney and C. H. Lovett also participated.

### Casualties

OMAHA, NEB., Saratoga St., Rev. B. F. Diefenbacher. Parsonage struck by lightning for third or fourth time. Plastering and furniture demolished, but pastor and wife uninjured.

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### In Geauga County, O.

The truly rural banner maple syrup county of Geauga, within twenty-five miles of Cleveland, but with but one village of 1,000 or over in its sixteen townships of 400 square miles, and with only twenty miles of steam railway, which might better be twenty miles less, told the story of its ten Congregational churches about five years ago.

Today two only of those churches report as many members as then, the rest showing decrease of three to thirty per cent. or six per cent. as a whole; with but two of the same pastors in service.

The proud record of a county for many years without a saloon is dimmed by the fact that Middlefield, one of the townships without a Congregational church, has gone "wet."

The Amish, a Mennonite sect without church houses, choosing their ministers by lot from their own members, stubbornly determined not to send their children to the public schools lest they be taught the world is round, to the peril of their immortal souls; queerly clad and sometimes known as "hookers" because of their standing some years ago for hooks and eyes as against the dangerous innovation of buttons; and completely failing to assimilate with their neighbors, have invaded the county, and form in some townships a considerable fraction of the population. A much smaller foreign strain, not yet so numerous as to disturb the equilibrium, is suggested by a license recently issued for the marriage of Jaakko Eetvarti Saare and Susan Koski, "both natives of Finland."

Burton was led by Rev. B. A. Williams bravely and successfully through a period of tremendous strain and wreck from the utter collapse of a trusted bank, which landed not a few in the poorhouse, the insane asylum and the grave, and crippled public, private and church institutions. The church now yields Mr. Williams to the superintendency of the Cleveland City Missionary Society with pastorate of the suburban church at Lakewood, and heartily welcomes Rev. J. C. Treat from Park Church, Cleveland. Chardon grows from the drift to the county seat, as well as by the diligent service of Rev. T. D. Phillips, who has disproved the usual impression about a second pastorate by showing that a man may do his best battling in the second inning.

In Chester the tri-denominational federation has become bi-denominational by the merger of two Baptist churches, and the united Baptist and Congregational churches have just secured Rev. Howard Vernon, a young Baptist minister who was for a time assistant pastor of Trinity Congregational Church, Cleveland, and who brings a returned missionary from China as pastor's wife. Claridon, by the development of rural free delivery loses its post office but does business as vigorously as ever at the old stand with an enthusiastic and up-to-date Sunday school, and as pastor Rev. C. E. Hitchcock, late of Vermont, but earlier an Ohio pastor, and the worthy son of a former honored president of Western Reserve college at Hudson. Hampden also loses its post office, but keeps Rev. H. S. Thompson, under whose ministry it has somewhat more than held its own.

Huntsburg holds its relative place in the community, with a morning congregation equalling its resident membership. During the summer, in a union park service with the Methodists, for the forty-five minutes preceding dark, it has had an average of 100, and heard with acceptance from one of its sons, still a member, who is general secretary of the Oberlin Y. M. C. A., as well as from one of its seven sons who serve in the ministry in three denominations and in five states as far apart as Colorado and Massachusetts. Parkman and Troy regretfully surrendering Rev. T. D. Henshaw have heartily welcomed and greatly enjoy the successor he sent back to them from Pennsylvania, Rev. A. N. Greenfield, who commended himself to the council which ordained him in June.

South Newbury, with 40 of its 60 members reported absent, by the burning of its house seemed completely crippled; but aid came not only from those in the community who had seemed indifferent to the church, but from a friend in a neighboring state whose liberal gift made it possible to dedicate a neat house without debt; the only place in the township where religious services are held. In the hill town of Thompson the church unites with two near-by Baptist churches in the common pastorate of a Baptist minister, Rev. Frank Dann, who lives in the Congregational parsonage.

J. G. F.

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The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the *Pilgrim* series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. & P. Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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BOSTON SEAMAN'S FRIEND SOCIETY, Incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

#### Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. F. E. Emrich, D. D., Secretary; Rev. Joshua Colt, Treasurer.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other states. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to F. E. Emrich, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; O. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

#### Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 807 Congregational House. Miss Lizzie D. White, Treasurer; Miss Mary C. E. Jackson, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.



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## In the Land of Shadows

(Y. P. S. C. E. Prayer Meeting)

BY EDITH GAY

Topic, Oct. 28—Nov. 3. Livingstone, and Missions to Africans in the Dark Continent and in America. Ps. 68: 28-35.

The missionary explorer. Scotland claims the honor of giving birth to David Livingstone, the man who practically opened central Africa to the white man, who discovered and explored and made highways for commerce, religion and progress to travel. As a boy Livingstone knew the privations of poverty and at the age of ten worked in a factory as a contribution to the family support. As he grew older and had no opportunity for schooling by day, he attended a night school provided by his employer and thus obtained a good foundation for learning, the classics being his favorite study. While still young he determined to study medicine and go as a medical missionary to China and his whole thought centered on this for some years. When he was ready to go, not sent by any board, but independently, it was found that the opium war made it inexpedient for him to start and the London Missionary Society urged him to go to Africa instead.

So in 1840 we find Livingstone making the three months' voyage to Cape Town, where he worked for a few months but eventually made his way farther from the coast and civilization. His influence over these savages was great for good even when they did not embrace Christianity. The Makololo tribes, Livingstone's famous porters, were so attached to him that they welcomed with friendly interest all Englishmen and white men for his sake. He taught them how to rule justly and obey the Golden Rule although they were still nominally heathen. The wonderful results of Livingstone's work cannot be enumerated in a paragraph, but he is the inspiration of each missionary to Africa who has followed him, the world-admired explorer and contributor to science, besides leaving the fragrance of a Christian life and example to the hitherto neglected black man.

Africa's greatest curse. Wherever Livingstone came across the track of a foreign visitor to the Africans, he found devastation and cruelty by reason of the slave traffic. Often whole villages would be carried captive and only a few broken huts and utensils left pathetically to show where a tribe had lived. The brutalities of these Arab and Portuguese slave dealers is almost incredible yet they went on for many years unmolested until through the revelations made by Livingstone to the British Government, a commission was sent by Queen Victoria to investigate and remonstrate with the rulers of these agents of cruelty. A part of the missionaries' duties is to protect the African from the slave dealer and serve as best they may as a refuge for the unfortunate wretches thus tormented.

Protestant missions today. From the Mediterranean Sea to the Gulf of Guinea, more than half the great continent of Africa, the prevailing religion is Mohammedan and the rest, save for the few Christian stations and the foreign settlement in the extreme

south, is dark with heathendom. The natural religion of the Negroes is debasing and even those who embrace Mohammedanism are not morally changed. The advance of Christianity upward from Cape Town is of unfailing interest. While in places where missions have been stationed, success has been phenomenal, if the present force of missionaries were to divide the whole of Africa among them each would have a parish half as large as Massachusetts with 48,000 parishioners. The natives themselves when they once understand what the missionaries are trying to do for them, call loudly for more help and the assistance of the natives is a considerable factor of success. Today the opportunities, made possible by David Livingstone, are splendid and inspiring and even a cursory reading of Livingstone's Travels in Africa, or Naylor's Daybreak in the Dark Continent, or James Jack's Daybreak in Livingstonia, should awaken interest and desire to have at least a small share in offering assistance to those sad peoples who sit in a great darkness.

Judge Lindsey of the Denver Juvenile Court is an independent candidate for governor of Colorado.

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**Wanted,** a second hand set of Hastings' Bible Dictionary (5 vol.), Scribner's. Lock Box 1705, Salamanca, N. Y.

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**Salesman** who can show good record in any high-grade line; straight salary to right man; choice of territory; call, write. Hapgoods, 305 Broadway, New York.

**Home.** World's S. S. Convention, 1907. First-class tour, only \$157. All expenses. Apply at once for outlines and references. Rev. L. D. Temple, Watertown, E., Mass.

**Salesman** experienced in handling staple line. Salary \$30 weekly. Other positions on file. Write for list and plan. Business Opportunity Co., 1 Union Square, New York.

**Prominent Congregational Clergyman,** about to return East, solicits correspondence with Supply Committees for pastorate. Educational centers preferred. References. Address A. S., 1519 Fairview Street, Berkeley, Cal.

**A Lady** with experience in secretarial and editorial work, desires position. E. poet stenographer and typist. Is also familiar with the work of school registrar. Exceptional testimonials. Address C. E. L., 42, care The Congregationalist, Boston, Mass.

**Wanted,** ministers and others to obtain members for tourist parties to Holy Land this winter and to Europe next spring and summer. Both free tours and cash commission given. Rev. George F. Nason, Wilmington, Del.

**Soprano** of ability and experience would like position as soloist in church not over ten miles from Boston. A chance to be of service to some church more than large salary desired. Address E. M., 349 Auburn Street, Auburndale, Mass.

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### Religious Notices

**WOMAN'S BOARD OF MISSIONS.** Friday meeting at 11 A. M. every week, in Pilgrim Hall.

**AMERICAN SEAMAN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

**CHARLES A. STODDARD, D.D., President.**  
**WILLIAM C. STURGES, Vice-President.**  
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**VERY LOW COLONIST RATES VIA NICKEL PLATE ROAD.**—To California, Washington, Oregon and far Western points. On sale daily until Oct. 31. Tickets good in our tourist sleepers, which leave Boston tri-weekly. Choice of routes beyond Chicago. Write for full particulars to L. P. Burgess, N. E. P. A., 206 Old South Building, Boston, Mass.

**RECREATION AND BUSINESS COMBINED.**—In these days of strenuous effort where gigantic enterprises are the one absorbing question wearing to the extreme on one's vital forces, and with the whirl and excitement of the busy city, with its crowded, noisy streets, there can be no rest. The close application which is demanded of the business man, make it necessary that he be healthy, hence the demand for resorts the environments of which tend to that aim. Half a day of golf, a brisk walk through the pines or to indulge in any one of the numerous out-of-door sport sort of braces one up, but the trouble is where is there a place having just these opportunities.

A ninety-minute railroad ride takes you to Lakewood, the most famous, the most popular resort known for the business man. A perfect atmosphere, a healthful climate, delightful surroundings, fine hotels and a select social following are the qualities Lakewood possesses, and the resort is reached by the New Jersey Central. Its trains are fast and frequent, and coaches and parlor cars are of the latest design, in fact fully in keeping with the resort. If you are interested in Lakewood send to W. C. Hope, G. P. A., 143 Liberty Street, New York City, for book No. 1; it's free for the asking.

**LIBERAL DIET FOR INVALIDS.**—The cereal preparations made by Farwell & Rhines of Watertown, N. Y., have made it possible to allow a greater latitude in the daily menu of invalids. Formerly physicians were very strict in regard to the diet of patients under their care, but they now recognize that with the Criss-cross Cereals a more liberal diet is possible, and in connection with proper medical treatment will produce better results. These cereals are now used extensively all over the world, and invalids may now enjoy bread, biscuits, gems, muffins, griddle cakes and other delicacies made from these preparations. Each cereal is ideal for certain ailments—Cresco Flour for Obesity and Dyspepsia; Special Diabetic Flour for Diabetes; K. C. Whole Wheat Flour for Constipation and general use; Cresco Grits, a breakfast cereal for those who cannot eat ordinary cereals; and Barley Crystals, another breakfast and dessert cereal which works wonders with those suffering from irritable stomachs, kidney troubles or Bright's disease. These foods are unlike all other preparations and stand on merit alone. Full information and "Diet List" sent free to any one. Address Farwell & Rhines, Watertown, N. Y.

**TO LAND OF OPPORTUNITY.**—Grand Trunk Colonist Rates to Pacific Coast in effect until Oct. 31. The far West and the great Northwest, rich in chances for homes and investment, are today the land of opportunity. To home-seekers and others the Grand Trunk and Central Vermont Railways in connection with the Boston & Maine road, offers from now until Oct. 31, a special colonist rate of \$49.90 to California and north Pacific coast points. Over this route, which is via Montreal and Chicago, personally conducted parties leave every Monday and Wednesday in finely appointed tourist cars attached to the New England States Limited express, leaving Boston at 11:30 A. M., and making connections from all New England points. For further particulars call or write T. H. Hanley, N. E. P. A., Grand Trunk and Central Vermont Railways, 360 Washington Street, Boston, Mass.

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## In and Around Boston

### The Union Conference

The three conferences of Congregational Churches in Greater Boston, instead of their usual autumn meetings are to hold one session for all, Oct. 24, afternoon and evening in Park Street Church. They meet as a union conference to attend to those business affairs which are matters of common concernment to the churches represented. The work of the five commissioners during the year will be presented in an annual report and discussed. Local enterprises which need aid will be considered, also opportunities for work before the churches. There will be a collation between the sessions and in the evening addresses will be given by Mr. Meyer Bloomfield of the Civic Service House in Boston, on the New Neighborliness and by Pres. W. D. Mackenzie of Hartford Seminary, on The Opportunity of Congregationalism.

This practical program should bring together in Park Street Church a large number of Congregationalists who recognize their responsibility for the prosperity of our denomination in Boston and want to know what they can do to promote it.

### Newton Highlands' Dedication Closes

Further services completing the dedication of the Newton Highlands Church continued during two weeks. In the evening of dedication day there was a fellowship meeting of the Congregational churches of Newton, well attended, and addressed by representatives of these churches. On Wednesday an enjoyable reception was given by the Ladies' Aid Society to the church and its guests. The second Sunday was a most happy day with a communion service and special celebration of the Sunday school and Christian Endeavor Society, with speeches by Rev. E. H. Byington and Dr. F. E. Clark. On Friday the interests of the wider denomination were considered in addresses by Mr. George P. Morris, Rev. C. L. Noyes and Dr. Reuben Thomas. And the series ended on the evening of the 14th with an enthusiastic

[Publisher's Department]

### NO DAWDLING

#### A Man of 70 After Finding Coffee Hurt Him, Stopped Short.

When a man has lived to be 70 years old with a 40 year-old habit grown to him like a knot on a tree, chances are he'll stick to the habit till he dies.

But occasionally the spirit of youth and determination remains in some men to the last day of their lives. When such men do find any habit of life has been doing them harm they surprise the Oslerites by a degree of will power that is supposed to belong to men under 40 only.

"I had been a user of coffee until three years ago—a period of 40 years—and am now 70," writes a North Dakota man. "I was extremely nervous and debilitated, and saw plainly that I must make a change.

"I am thankful to say I had the nerve to quit coffee at once and take on Postum without any dawdling, and experienced no ill effects. On the contrary, I commenced to gain, losing my nervousness within two months, also gaining strength and health otherwise.

"For a man of my age, I am very well and hearty. I sometimes meet persons who have not made their Postum right and don't like it. But I tell them to boil it long enough, and call their attention to my looks now, and before I used it, that seems convincing.

"Now, when I have writing to do, or long columns of figures to cast up, I feel equal to it and can get through my work without the fogged out feeling of old." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in packages. "There's a reason."

interdenominational meeting at which addresses were given by ministers of the Universalist, Baptist, Unitarian, Swedenborgian and Episcopal churches. Sittings in the new building have been called for so rapidly that practically all are taken.

### Jamaica Plain's Blind Organist

Boston, as well as Washington, now has a blind organist, and Dr. Bischoff, the famous blind organist of First Church, Washington, may have to look out for his laurels. Central Church of Jamaica Plain, Rev. Chauncey J. Hawkins, pastor, has secured, to succeed Mr. Charles Bauer as organist and musical director, Prof. H. J. Krumpeln, a celebrated blind organist of Scotland, and a licentiate of the Royal Academy of Music, London, who has given organ recitals not only in his own church at North Berwick, a notable summer resort, but in some of the great French cathedrals, and has also directed Handel and Haydn societies abroad. Naturally, more applicants than can be admitted desire to enter the Central Church chorus, which he hopes to train in oratorio music as well as in hymns and anthems. He began his service last Sunday, giving an evening recital on the fine organ, just remodeled at a cost of \$3,000. The chorus choir made its first appearance in new vestments at the morning service. If Professor Krumpeln succeeds in producing as fine musical effects here as Dr. Bischoff achieves in Washington, the Jamaica Plain church will become one of Boston's most famous attractions.

### Central's Everyday Ministry

The generous service of this church for the season has already begun. A course of devotional study and meditation has been arranged by Mr. Denison entitled The Practice of Christianity and embracing such practical subjects as Work, Duties of Employers and Employees, Civic Duty, Charity, Honor, Justice. The pastor preaches on one of these subjects Sunday morning, and treats other phases of the topic at the vespers held daily, except Saturday. The attendants are given a printed outline of the course, with suggested correlative books and daily readings from these and from the Bible.

The Young People's Club begins its discussions Sunday noons under direction of Mr. Jelliff, studying the life of Christ in its historic relations. The Sunday school for the younger children holds from 10.30 to 11.15, after which they have their own little church service with hymns, Scripture and a short talk from Mr. Stackpole, closing at 11.45, the same time as the adult service.

The Sunday vesper music is in charge of the organist, Mr. Burdett, a guarantee of its excellence. The selections Oct. 21, will be from Haydn's Creation; those of Oct. 28 and Nov. 4, from Mendelssohn's St. Paul. At each Mr. Denison speaks.

A course of nine popular Sunday noon lectures on Great Characters in Early Church History, by Prof. J. W. Platner of Andover Seminary, begins Oct. 21, and is open to the public.

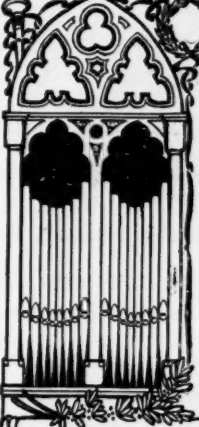
### The Boston Symphony's New Leader

For one year the celebrated Symphony Orchestra will be led by Dr. Karl Muck of Berlin, whom Emperor William has released for a while from the Royal Conservatory. He is a man of marked intellectual power, ascetic temperament, and a leader of commanding ability whose appearance as conductor last week was welcomed by large audiences and met with high praise from local critics.

### W. C. T. U. Speakers in Boston Pulpits

Several Congregational pulpits in and near Boston will be occupied on Sunday, Oct. 21, by prominent delegates to the World's W. C.

Continued on page 522.



Exactly what perfect breath control is to the singer, the Universal Air Chest is to the organ.

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362 Washington St., Boston.

### In and Around Boston

[Continued from page 521.]

T. U. Convention, which will be in session at that time. At Shawmut Church Mrs. Margaret Dye Ellis, national superintendent of legislation, will be the morning speaker and in the evening Mrs. Asa E. Gordon, of Ottawa, Can., world superintendent of army work, will be present. Mrs. Gordon will be in Central Church, Chelsea, in the morning. Second Church, Dorchester, is to hear Dr. Anna M. Shaw in the forenoon; while at Walnut Avenue Church, Marie C. Brehm, the temperance missionary of the Presbyterian Board, will occupy the pulpit. Mrs. J. K. Barney, world superintendent of prison work, will speak at North Avenue Church, Cambridge, and Mrs. Frances Beauchamp, president of the Kentucky W. C. T. U., will be at Broadway Church, Somerville. Harvard Church, Dorchester, is to listen to Mrs. Harris of Bradford, Eng.

### Education

Ninety pupils entered the Rand School of Social Science in New York last week to study Socialism. This is the institution in which George H. Herron is interested. Prof. F. H. Giddings of Columbia University and Dr. D. S. Muzzey of the Felix Adler Ethical Culture School are on the faculty.

It has been made possible, through an annual appropriation from the Slater Board, to increase the faculty of Fisk University by supporting a department of applied science. This year an unusual number of students have come from long distances and joined the advanced classes, and the accessions are only limited by dormitory room.

The number of Rhodes scholars in Oxford University, England, this year exceeds one hundred and fifty. Last year sixty-eight new ones were enrolled, this year twenty-eight. None are sent from the United States this year. The effect of the Rhodes bequest in promoting international relations among leaders in education and government in coming generations must be great.

An acute problem in many a town and city now is the prohibition and suppression of fraternities and sororities in public high schools, so undemocratic and caste-like in spirit have they become. It is well to note what the last national convention of school superintendents said on the matter at their meeting last February in Louisville, Ky. This resolution was passed:

Resolved, That this department takes this occasion to express its sympathy with the efforts now being made in various parts of our country to combat the pernicious influence upon our youth of the fraternities and sororities now found in some of our secondary schools. The recent decision of the Superior Court of Washington assuring the boards of education of that state of their right to fix reasonable regulations, and to attach reasonable penalties to enforce the regulations, necessary to control these fraternities and sororities, is a cause of heartfelt congratulation to all friends of the common schools. These undemocratic organizations threaten to change the entire character of the public high school and must be controlled or abolished.

[Publisher's Department]

### CHARCOAL KILLS BAD BREATH

**Bad Odor of Indigestion, Smoking,  
Drinking or Eating Can Be  
Instantly Stopped.**

**Sample Package Mailed Free.**

Other people notice your bad breath where you would not notice it at all. It is nauseating to other people to stand before them and while you are talking, give them a whiff or two of your bad breath. It usually comes from food fermenting on your stomach. Sometimes you have it in the morning—that awful sour, bilious, bad breath. You can stop that at once by swallowing one or two Stuart Charcoal Lozenges, the most powerful gas and odor absorbers ever prepared.

Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you belch in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

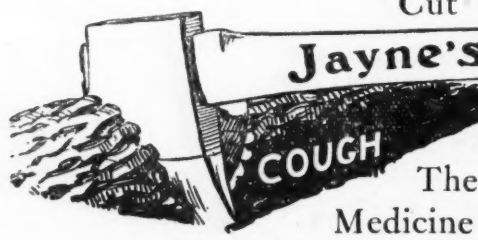
Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which causes the bad breath. Charcoal is a purifier as well as an absorber.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25 cent box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 60 Stuart Building, Marshall, Mich.

Cut off that cough with



**Jayne's Expectorant**  
and prevent pneumonia,  
bronchitis and consumption.  
The world's Standard Throat and Lung  
Medicine for 75 years.

Get it of your druggist and keep it always ready in the house.



## In and Around Chicago

### An Experiment in Sunday School Instruction

The Sunday school connected with the University Congregational Church, Dr. F. E. Dewhurst, pastor, has adopted and is now carrying out a plan for Sunday school instruction which, if successful, may be the beginning of a new era in dealing with children and youth in our parishes. An able committee has long had the plan in mind. Its purpose is "to assist the child in his mental, moral and spiritual development from infancy to maturity." The Bible is to be used as the "world's great text-book of religion." In addition use will be made of "current history and present day religious experience and literature." The hope is to fill the gap between the education acquired in the day school and the Sunday school. The curriculum covers a period of twenty-one years, beginning with the kindergarten and continuing through a post-collegiate course. The teachers are to be grade teachers, i. e., they will remain with the same grade of pupils year after year.

Elective courses will be provided as the demand for them arises. Care will also be taken to classify pupils in accordance with their attainments rather than by too strict adherence to their age. Pains will be taken to secure the memorizing of passages from the Scriptures and of choice hymns, prayers and poems. The geography, archaeology and chronology of the Bible will be studied in connection with the courses and emphasis will be placed on the principles of interpreting the Bible and applying it to present conditions. Attention will be given to forms of religious worship and organization and also to Christian missions, past and present.

Teachers have been secured for various grades and the school is now organized and conducted on this plan. There are classes in all the departments and in the higher grades are some of the ablest teachers in the country. The church is fortunate in its relation to the university and several of its professors are showing much interest in its different lines of work.

### The Chicago Association

The semi annual meeting of this body of laymen and ministers met Oct. 9 with the church in Blue Island, in a beautiful house of worship recently erected. Although the day was bleak and cold for the season, the atten-

[Publisher's Department]

## FOND OF PIES

### But Had to Give Them Up.

Any one who has eaten New England pies knows how good they are.

But some things that taste good, don't always agree. A Massachusetts lady had to leave off pie, but found something far better for her stomach. She writes:

"Six or eight years ago chronic liver trouble was greatly exaggerated by eating too much fat meat, pastry and particularly pies, of which I was very fond.

"Severe headaches, dizziness, nausea followed, and food, even fruit, lay like lead in my stomach accompanied by a dull heavy pain almost unbearable. I had peculiar 'spells'—flashes of light before my sight. I could read half a word and the rest would be invisible.

"A feeling of lassitude and confusion of ideas made me even more miserable. I finally decided to change food altogether and began on Grape-Nuts food which brought me prompt relief—removed the dizziness, headache, confused feeling, and put me on the road to health and happiness. It clears my head, strengthens both brain and nerves.

"Whenever I enter our grocer's store, he usually calls out 'six packages of Grape-Nuts!'—and he's nearly always right." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the famous book, "The Road to Wellville," in packages.

dance was good and the discussions were earnest and valuable. One of the most important decisions of the body was to approve the action of its committee on aid for the San Francisco churches, to continue it in office and to advise the churches to contribute through the Church Building Society, in order that all gifts may be preserved for the denomination. A resolution was also passed expressive of the hope that in some way the funds of Andover Seminary may be used to aid in the solution of the problem of training ministers for work for our foreign population. In accordance with a suggestion from Andover the question was referred to the Inter-seminary committee for consideration.

Two subjects of interest were treated, one, Is the Drift of the Church toward the Social Settlement? which was answered in the negative although it was admitted that a church ought to be ready to discharge every social duty within its power, although under no obligation to undertake work for which other agencies are specially provided. It was the general opinion that a minister should be trained for practical work as well as for preaching. The second subject, The Age Limit in the Ministry, was discussed by laymen and Professor Scott of the seminary. One of the laymen thought that a man should leave a city pulpit at about fifty, and on account of physical infirmities seek a quiet parish in the country or in some small city. Another thought he should remain with his people as long as he had a message for them and as the freshness of his mind continued. This was the view of Professor Scott, who pointed to the fact that many of the greatest preachers have done their best work when beyond fifty or even sixty. The association sent a message of greeting to the American Board.

### Mr. Thorp Stays with South Church

After carefully considering the appeal made to him by members of the church and congregation, Mr. Thorp announced to his people Sunday morning that he would withdraw his resignation and remain with them and with their aid do his best to accomplish the work which the peculiar conditions of the field seem to demand. A large number of men, some of them not members of the congregation, have rallied to his support and agreed to help him make the church a center around which liberal-minded, educated Christian people can rally. Mr. Thorp believes in the gospel and intends to preach it faithfully, but feels that he must preach it so as to set forth its reasonableness and to secure its adoption by a good many people who now hesitate to identify themselves with the church.

### Institute of Social Science

This is a training school for philanthropic, social and civic work, under the care of Prof. Graham Taylor as director, assisted by a competent board of instruction, whose members are all engaged in rescue work of some kind. The autumn term opened Oct. 1 and closes Dec. 22. The first course embraces the principles and practice of social philanthropy, the second treats of child helping agencies and institutions, the third of boys' and girls' clubs. These lectures will be given in the aid and relief building, 51 La Salle Street. There will also be a winter and spring term. The course is so arranged as during the year to cover substantially the whole field of relief work. It will also afford an opportunity to study the educational and welfare work which has been introduced into many of our stores and factories, and lessons will be given in the principles of industrial and civic administration. The school is open to all who are interested in the subjects taught. Tuition is low, \$5 for a single course or \$10 for three courses or \$25 for the courses of the entire year. Special rates are made for undergraduates in educational institutions. The success of the school last year warrants the belief that it is needed and will be largely attended.

Chicago, Oct. 13.

FRANKLIN.

I put MACBETH—my name—on every lamp-chimney I make.

If I did not make as good chimneys as I do—and did not have the confidence in them that I have—I would send them out as most other makers do—unmarked.

My Index tells of lamps and their chimneys, fully and interestingly. Let me send it to you—it's free.

Address, MACBETH, Pittsburgh.

## The Rich Keep Their Funds Invested. Do You?

Idle money or savings deposited with this Bank (established 1855) earn interest at 4% and are available on demand.

This company paid its depositors \$183,185.94 in interest last year.

You may participate in these earnings by becoming a depositor.

Send for booklet and investigate.

Assets, - \$7,934,701.00  
Deposits, - \$6,655,943.45

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Pawtucket, R. I.

Please mention *Congregationalist* when writing.

## HOME INSURANCE COMPANY

OFFICE: No. 56 CEDAR STREET, NEW YORK

One Hundred-and-Fifth Semi-Annual Statement, January, 1906

### SUMMARY OF ASSETS.

Cash in Banks and Trust Companies.....	\$1,180,287.05
Real Estate .....	1,543,892.06
United States Bonds.....	1,960,000.00
State and City Bonds.....	3,427,550.00
Railroad Bonds.....	2,773,180.00
Miscellaneous Bonds.....	394,500.00
Railroad Stocks.....	7,953,725.00
Miscellaneous Stocks.....	511,000.00
Bank and Trust Co. Stocks.....	391,750.00
Bonds and Mortgages, being 1st lien on Real Estate.....	109,500.00
Premiums uncollected and in hands of Agents.....	993,668.77
	<b>\$21,239,052.88</b>

### LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,598,001.00
Reserve for Losses.....	783,047.08
Reserve for Re-insurance, and other claims.....	837,503.46
Reserve for Taxes and other contingencies.....	306,000.00
Surplus over contingencies and all liabilities including Capital.....	<b>\$11,720,501.34</b>
	<b>\$21,239,052.88</b>

Surplus as regards Policy-holders, **\$11,720,501.34**  
ELBRIDGE G. SNOW, President.  
EMANUEL H. A. CORREA, Vice-President.  
FREDERIC G. BUSWELL, Vice-President.  
AREUNAH M. BURTIS, Secretary.  
CHARLES L. TYNER, Secretary.  
CLARENCE A. LUDLUM, Asst. Secretary.

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FALL COLLECTION, SHOWING THE  
MOST DESIRABLE ATTIRE FOR THE

**AUTUMN and WINTER SEASONS**

**IMPORTED COATS**

IN THE NEW LATEST PARIS MODELS, MADE IN  
FINE BROADCLOTHS AND VELVETS RICHLY  
TRIMMED WITH EMBROIDERY AND THE NEW  
BRAIDS

Also FINE EVENING WRAPS IN EXCLUSIVE STYLES  
AT VERY REASONABLE PRICES

**NEW TAILORED SUITS**

SHOWN IN FINE IMPORTED GRAY MIXTURES  
OVER PLAIDS, FRENCH BROADCLOTHS AND  
CHIFFON VELVETS, IN ALL THE NEW FALL  
COLORINGS

MANY ARE COPIES OF THE LATE IMPORTED  
MODELS

**FUR MOTOR COATS**

IN NATURAL SEAL, RUSSIAN PONY, CARACULE,  
COON AND SQUIRREL, WITH BROCADE LININGS

**FASHIONABLE  
SMALL FURS**

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## "Avon" Ladle

Beauty and quality—the  
two essentials of desirable  
silver plate—find their  
highest expression in

**"1847"**

**ROGERS BROS."**

*Silver Plate that Wears*

Knives, forks, spoons and  
fancy serving pieces can  
be procured in patterns to  
match. Sold by leading  
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# ORIENTAL TOURS

**TOUR A sails Feb. 2, 1907, on Steamship "Republic" of the White Star Line**

This is our standard tour. A full month in **Egypt** with full Nile trip. A month in **Palestine**, with option  
of camping tour or rail and carriage without camp. A special tour to **Mt. Sinai**, leaving Cairo Feb. 25.

Party for **Spain** sails Jan. 12.

The Travel Study Class of the University of Chicago, organized and conducted by Prof. H. L. Willett,  
sails Feb. 2. A class for study and research in **Egypt**, **Mt. Sinai** district and **Palestine**.

Parties for short tours sail Feb. 2 and Feb. 23. **Spring** tour with cruise in the **Greek Archipelago**  
sails March 30.

Spring tour to **Italy**, **Switzerland**, **Germany**, **Paris** and **London** sails April 27.

Full itineraries sent on request

Eg.

Greece

Turkey



THE MOSQUE OF OMAR

Palestine

Spain

Italy

Our tours are especially arranged for people who wish a thoroughly satisfactory trip rather than cheapness or speed.  
We call particular attention to the character of our parties. They are made up of cultured and educated men and women. Our parties are  
limited and conducted so as to secure all the undoubted advantages of party travel in the Orient while at the same time preserving the freedom  
of the individual traveler. We make a specialty of arranging private tours for small parties.

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